MAR 28 1890

THE

NEW-JERUSALEM MAGAZINE.

Vol. XIV. APRIL, 1890. No. 4.

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PUBLISHED BY

THE MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

SINGLE NUMBER, 20 CENTS. *YEARLY SUBSCRIPTION, $2.00.*

Entered as Second-class Mail Matter.

THE NEW-JERUSALEM MAGAZINE.

Published MONTHLY, under the auspices of the

Massachusetts Association of the New Church,

—AT—

No. 169 TREMONT STREET,

BOSTON.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

All business communications should be addressed to the "PUBLISHERS OF THE NEW-JERUSALEM MAGAZINE, No. 169 Tremont Street, Boston."

All matter for insertion may be sent to "THE EDITOR OF THE NEW-JERUSALEM MAGAZINE," at the same office.

TERMS:

Payable in advance, (including postage) - - - -	$2.00 a Year.
To Clergymen and Students in Theological Schools,	1.00 a Year.
To subscribers in Great Britain - - - - -	2.40 a Year.
Clergymen " " " - - - - -	1.40 a Year.

Single numbers, 20 cents.

The Volumes of the New Series bound in cloth, uniform style, are for sale at $2.50 each. Subscribers having numbers in good condition may exchange them for the bound volume, on payment of seventy-five cents and the carriage both ways.

The Magazine is continued at end of subscription unless otherwise ordered.

THE CHILDREN'S NEW-CHURCH MAGAZINE,

PUBLISHED MONTHLY.

TERMS:—Payable in Advance, (including postage) $1.00 a Year.
To subscribers in Great Britain - - $1.25 a Year.

Remittances for either Magazine may be made in P. O. Money Orders, Checks, or Registered Letters, made payable to the order of EDWARD A. WHISTON, Agent. Money in letters not registered is at sender's risk.

MASSACHUSETTS NEW-CHURCH UNION,

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NEW-JERUSALEM MAGAZINE.

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ENVIRONMENT AND SPIRITUAL LIFE.

THERE is love of the world which is perverted love, and there is love of the world which is pure and heavenly love. The world is created by God to be a means of blessing His children; it is His gift to men, and a sense of the blessedness of the gift is a part of the purest human love for Him. The prayer for daily bread includes His gift of earth and all that comes from earth, as well as the love and delights that reach the heart from within and above.

There can be no living without an outer world. Heaven has its sense-world. It is indeed more subordinate to the spirit, more plastic to spiritual forces, and in the case of each individual is more in harmony with the life within him; but it is no less real and substantial, and no less indispensable to human existence than is the sense-world of earth.

The natural idea of life after death is that it has little or no outer world, that is, little or no environment. Mythologies place the dwelling-places of the gods on mountain-tops or in the clouds, and the dwelling-places of departed spirits in "the pale realm of shades," and probably the prevailing thought of the other life among intelligent Christians is of a life with the least conceivable environment with which personal identity is possible.

In strong contrast with this idea, the teachings of Swedenborg show us an outer world of heaven real, substantial, and

lacking nothing of a complete environment of human life — a world with its sun and atmosphere and skies and waters and solid ground, its hills and plains and valleys, its food and drink, its body with senses acute for observation and enjoyment, and with all the external means of satisfying the wants of human life.

We are to live to eternity in an outer world as closely related to our manhood as the outer world of earth, and there as here our conscious activities must be in and by means of the outer world. Preparation for heaven, therefore, so far as it relates to the outer world, consists not in putting away the world, but in wise use and enjoyment of it.

The natural love of the world is love of it for the delights it affords to self; the spiritual love of the world is love of the world as the field of service to fellowmen, and for the refreshment and health of body and mind necessary to efficient service which it affords.

We can do nothing consciously for our fellowmen, except in and by the world which is their environment and our environment. Consciously, I say, for probably every time a man puts away evil motive he unconsciously brings heaven nearer and puts evil further from humanity; but the only field of conscious effort for the neighbor is the common ground of the outer world either on earth or in heaven. God alone reaches hearts and minds by the inner way. He is on the inside of the universe, and reaches down long lines of forces of love and light to the hearts and minds of men. But we, His children, reach one another only from without. Standing without our fellowman and doing what we can for him there, we coöperate with the Father Who reaches him from within. The very breath with which we repeat the glad tidings of heavenly life is of the surrounding air. The language in which we receive or impart spiritual truth is made up of symbols taken from earth and experiences on earth. The strongest possible influence for good is the influence of a guileless daily life of service amid the daily needs of men in the world.

That great change of mind, the *metanoia* (repentance), to

which John and Jesus called, is not a banishing of the world from thought; it is indeed a looking inward instead of outward for the highest blessings of life, but it is also a change from regarding the environment as the means of self-indulgence to regarding it as the field of activity; it turns the thought inward to God for the essential delight of life, but it also turns it outward for the field of service to fellowmen.

In heaven the outer world throbs with life responsive to the heart of the angel; but its chief and highest interest is that it is the expression of his Father's love, and the home of his fellowmen. He loves it because it is there that he can serve his neighbor. He is conscious of another world of life and light within, but that he must leave and does leave to Him Who is the life and light of the world. Toward the inner life his attitude is one of prayer, receptivity, and grateful enjoyment. His main thought is of doing for men around him. His life goes out into deeds of service, while the force of action which is love, and the law of action which is wisdom, flow into his soul by the inner way from God. And so in this life, under normal conditions, the more completely one gives himself up to activity for others, the more of healthful delight will the world yield to him, and the more full will be the inflow of spiritual life to his heart.

It is not natural to look inward for the delights of life. Nothing in nature tends to turn the mind in that direction. What is known of love and delight coming by the inner way from God is learned from revelation. It would be useless to ask a child to look inward for happiness. In youth and early manhood the effort to do so is made if at all, from confidence in revealed truth, with a longing perhaps, which is prayer, but with no vivid realization of success; and through later years of manhood such realization can only be like views of the Promised Land from Pisgah. The greater part of the joys and delights of life during our stay on earth are, and from the nature of life must be, in and of the environment; and health of body and mind, and the best development of character are subserved by full rational enjoyment of the blessings of the outer world; and without such enjoyment

life becomes meagre, abnormal, and incomplete. But what constitutes rational enjoyment? Unrestrained self-indulgence is debasing and destructive; the uncontrolled natural impulses clash with the laws of well-being on all sides. The guiding law is of two codes; one code is made up of knowledge through observation and experience of the outer world — knowledge of the laws of physical health, and the laws of social and civil life: the other code consists of revealed truths, — truths which teach of right and wrong or wisdom and folly in inner thought and motive and purpose. The two codes are from one mind, and are in entire harmony. The law of revelation comes to the man who is striving to observe the laws of environment, and offers guidance for the conduct of so much of life as is within and above environment. It may not change the outer course of enjoyment, for worldly knowledge may lead to a well-ordered outer life; but it changes the motive, and results in a change of the very nature of delight; for while the man goes on enjoying and observing the law of environment and the law of spiritual life, the Lord is changing the impelling forces of his nature, and is opening the channels of his heart upward and inward, until finally the man feels the blessedness of inflowing life and love from heaven unobstructed and unperverted. When the body which brings him into connection with the material world dies, and the spiritual body brings him into connection with the outer world of heaven, its delights, though far richer than those of earth, are but vessels to receive a purer and more intense happiness within.

Regeneration is an organic growth which goes on under the creative hand of God without man's conscious perception, just as the body grows, and during this growth the external delights become infilled with those of love to the Lord and the neighbor. They form, as Swedenborg shows, the basis of heavenly affection. Therefore to crush or to starve the natural affections is to do violence to the process of regeneration. A human heart is not to be tampered with by human devices. Its limitations are laws existing in the nature of life and its environment, and laws revealed in the Word. Its

lawful delights are on their own plane the life itself, and the right to the lawful enjoyment of them is a part of the right to live.

It is not natural to do for fellowmen, in the sense that it is not directly prompted by natural impulse ; but in well-ordered conditions of society the individual cannot obtain the means of enjoyment of natural delights without doing for fellowmen, and so most men are led, and in a true order of society all men would be led to useful activity by the forces of their environment. In early life no man has any adequate force to impel him to efficient work other than the desire for the gratification of natural affections or delights. Prompted by this desire he acquires and uses knowledge attainable through experience and observation of the outer world, and for outward results such knowledge is sufficient. But for spiritual growth other knowledge is required than that from environment, and required at every stage of progress. Revealed truth encourages the effort to acquire the knowledge and skill necessary to efficient work, and it unites with the natural affections in impelling to efficient work, as it does in all their better promptings ; but it goes farther than mere adjustment to the conditions of outward success, and in its still, small voice it warns the worker against the tempting evil in motive and thought as well as in conduct, and keeps before his mind as the highest reward of his labors, a love of the neighbor which will flow of its own impulse into deeds of usefulness. Thus truth from environment and truth from revelation unite in a well-ordered life, and the spirit of truth and the forces of the environment coöperate in bringing about that development of higher manhood which is regeneration.

Human life is the common ground where spiritual and natural laws meet ; and thus revealed and natural truth come together, not along a line or plane, but interwoven as the blood-vessels and air-vessels of the lungs, or the nerves and muscles of the arm are interwoven. In a normal human life they cannot be separated. Science from the outer world at best is made up of facts and generalizations of facts of the environment, and has no immediate bearing upon interior

life ; and revelation without science or knowledge of external things has no medium through which to reach men, and is powerless to affect their thought and life. Swedenborg shows that truth is in its power in ultimates, and this implies that it reaches men in and through the conditions of life, with power to help and save.

The external church so far as it is a church is but the organ of revealed truth. It is an association of men united to learn and teach and apply revealed truth, and it must necessarily deal with the conditions of life. As revealed truth is inoperative among men until it comes down to within the range of human experiences, so the church is powerless if it stands aloof from the outward needs of those to whom it is to minister. As the truths of revelation are in actual life interwoven with truths of science or knowledge of and from the environment, so the teaching of the church must be intimately interwoven with the concerns of every-day life. It teaches its lessons largely by shaping the conditions of society and family and individual existence to the laws of living revealed in the Word. It is true that the church has rightly no means more external than convincing truth ; it has no sword, no material means or methods of control ; it speaks to rational minds which are free to accept or reject ; but, if it be a church, it ministers by truth to daily needs of men on every plane of life.

To-day the environment of life is so separated from religion in religious teachings that the mass of men find their conditions ignored, their well-being overlooked, and themselves without guidance and without sympathy from the church. While any strong, clear, sympathetic expression of the spirit of Christianity finds ears to hear and open hearts, the church is unheeded by multitudes of the best and most faithful men in Christian lands. To them the ordinary sermonizing seems at best like wandering along a path in a beautiful park, which winds through groves and lawns and about flower-beds and across ornamental bridges, and which leads — nowhere. There is a widespread feeling that church societies are essentially social clubs with enough of religion

to enable the members to feel that they are about serious business; and the feeling is widespread, also, that church influence does not tend to arrest perverse social assumptions, but rather gives sanction to them, and hardens and exaggerates the distinctions founded on wealth and other circumstance. The fact probably is that the church drifts with the current of prevailing ideas on social as well as on political and industrial matters; drifts with sails furled, and thus without headway and without guidance at the helm.

Every great and wise movement for improving the condition of men derives its impulse and its guidance from revealed truth; but strange to say, neither impulse nor guidance comes through the organized church. In fact, such movements habitually meet obstacles from the external church until they become strong enough to compel recognition. This habit and attitude of the church as a body seem to be referable to the idea of heavenly life that it has little or no environment, and to the consequent contempt of environment and of the delights and knowledges of the outer world and of outward well-being generally which has characterized religious ideals of right-living.

The external New Church has undoubtedly inherited the habit although it has rejected the idea from which the habit originates. But before the great truths that the delights of the outer world are the basis of spiritual affection, and the knowledge of the outer world is the basis of spiritual wisdom, and that to eternity the environment continues an essential part of life, such a habit must vanish. The very name of the New Church implies change, reform, development of life, and improvement of the conditions of life by and through revealed truth. The clear teachings of the New-Church doctrines in regard to the relation of environment and inner life imply that the organized body of receivers of those doctrines will take active part in improving the condition of fellowmen.

In the general march of events, which by its very order and unity proves the guidance of infinite wisdom, each age has its own question to settle. The need becomes urgent, the circumstances become favorable for considering it; agita-

tion and conflict arise, a thousand human devices are proposed for quieting it; but there is no rest until that question is settled according to law existing in the nature of things — impressed upon the nature of things by the Creator. Now the question is the economic question. The need is urgent enough, God knows; the circumstances are favorable for considering it and acting upon it; the thought of all advanced peoples is aroused to the subject; the deepest and best sympathies are enlisted; a thousand human devices or temporary makeshifts are proposed, but it will never be settled until it is settled according to the Divine law of economics. It is, in the last analysis, simply a question whether the law of use shall become the organic law of society, or whether the struggle for existence and survival of the shrewdest shall continue to prevail.

Has the external New Church nothing definite to say on the subject? no message to utter to the world from all it has read in the opened Word of the law of use? nothing from the wonderful illustration of the law of use in the organism of heavenly society? nothing from the grand philosophy of creation from love, by wisdom, for use?

San Francisco. JAMES E MILLS.

LET your rest be perfect in its season, like the rest of waters that are still. If you will have a model for your living, take neither the stars, for they fly without ceasing; nor the ocean, that ebbs and flows; nor the river, that cannot stay; but rather let your life be like that of the summer air, which has times of noble energy and times of perfect peace. It fills the sails of the ships upon the sea, and the miller thanks it on the breezy uplands; it works generally for the health and wealth of all men, yet it claims its hours of rest.—*Philip Gilbert Hamerton.*

THE PHILOSOPHY OF SWEDENBORG.

II.

REALISM AND IDEALISM.

It is requisite that in philosophical discussion in the New Church we should agree upon clear and unmistakable definitions of the terms realism and idealism; for there has been already much misunderstanding in regard to this matter. Amongst ourselves there need be no such difficulty in definition, as when treating of the various systems of the schools, in which that which is ideal in one sense is real in another. There is no New Churchman a "natural realist" in the sense of believing in an absolute matter, space, and time. The terms, in conformity with Swedenborg's phraseology, may be thus stated: —

Realism is that principle which holds to the existence of things outside of the mind, but which reflect themselves in the mind under the appearances of existences in space and in time, these latter being the mental conditions under which they manifest themselves. Thus the acknowledgment of the existence of noumena on the natural plane constitutes realism in New Church philosophy, because noumena are knowable. Hence, although our definition is that of the "Trancendental Idealism" of Kant, we render it realistic by asserting a knowable connection between phenomena and noumena.

Idealism is the belief that God projects ideas into the mind, and that these ideas are the things in themselves — they having otherwise no independent existence. (Of course the New Church idealist is realist so far as the existence of God and of other men is concerned.)

I think that idealist and realist will agree that the case is here fairly stated for both, and cannot mislead the most simple in the church. Both agree that there are illusions; the realist looking upon them as appearances which have no Divine basis outside of the mind, and the idealist that they have

none within it to which the appearance corresponds. The idealist, however, holds that the reality of the appearing thing consists in the true apperception of its meaning or use which makes it to the percipient to be really what it appears to be. The realist, on the other hand, holds that the thing in itself is really what it appears to be to the unperverted mind — man's fallen proprium furnishing all that is fallacious or out of correspondence with it. Of course what I have already said in regard to the terms within and without must be taken into consideration in our present treatment of the subject.

Although falsities do not remain eternally with those by whom truth is loved and sought for its own sake, still they often give much trouble before being finally expelled in the spiritual world. Thus the notions of an absolute space and time may issue in their objectification as vast all-devouring forms during the mental transition to that final state where they as dead fixed phenomenal conditions vanish forever. (T. C. R. 31.) And in regard to Idealism Swedenborg has thought it well to utter a word of caution. He says:

> Let every one take heed to himself, when he comes into the other life, lest he be deluded; for evil spirits know how to present various illusions before those who have recently come from the world; and if they cannot deceive, still they try by those illusions to persuade that nothing is real, but that all things are ideal, even those which are in heaven. (A. C. 4623.)

It has, however, been maintained that all things are ideal in heaven but not on the earth. The ground of this is the fact that all in heaven see the sun in front of them whichever way they turn; so that we are told if every angel saw a sun external to him the sky would be studded with suns, whereas there is only one sun of heaven. But if there is only one sun of heaven, where is it? Does the same sun which exists only in the mind of any one angel, exist also in the minds of every other, and not outside of them? The truth is that the spiritual sun is like its Creator, both within and external to every angel. It is not really but only apparently distant from both

angels and men, and God Himself is by its heat and light omnipresent. Men turn to Him when they pray, whatever may be the direction of their bodies on the earth, and angels see Him in the sun. But God exists independently of the sensations and minds of the angels, and so does the sun in which He is — the position and distance being that which is subjective. Like God Himself, all else which man perceives exists upon its own plane independently of his sensations, but is perceived according to his states. If we "abstract space and deny vacuum," we find that not only distance but multiplicity vanishes from our ideas of even the natural suns; and we perceive that the noumenal reality of all things lies in an indivisible point existing independently of their appearance in the realm of sensation, which to us is the world of phenomena.

Other arguments have been put forth in defence of the position that there is no independent external world in the other life. We quote from an interesting article published in *Morning Light:*

The Writings declare it to be a fact that all the objects which appear in heaven, "appear to the life, and exist around an angel, and around angelic societies, as produced or created from them. They remain around them, and do not pass away. That they are, as it were, produced, or created from them, is plain from the fact, that, when an angel, goes away, or when a society passes to another [place], those things appear no longer: when, also, other angels come in place of the former, the appearance of all the objects around them is changed" (D. L. W. 322). The paragraph goes on to state that the objects themselves are changed; and this, according to the difference, as to love and wisdom, the new comers present as compared with their predecessors.

Once more: "From the earths there [that is, in the spiritual world], which are from a spiritual origin, vegetables are produced in a moment, and in a moment disappear; this, however, only when the angels depart; otherwise, they continue" (A. E. 1212). More conclusive still, perhaps, is the testimony afforded, in the other life, to Sir Hans Sloane, in favor of the truth that all creation is from the Lord alone, and perpetually. "A beautiful bird was

shown him, and he was asked to look at it carefully, and to notice whether it differed in the smallest particular from a similar bird on earth. He held it in his hand, examined it, and said that there was no difference. He knew, all the time, that it was nothing else than an affection of a certain angel represented outside of him as a bird, and that it would vanish, or cease, with its affection; which also happened" (D. L. W. 344). Such facts as these — and the Writings abound with them — place it beyond dispute, that, not only is sensation possible without the aid of external objects having an independent existence of their own, but that, in the spiritual world, sensation is enjoyed under precisely those conditions which, it is imagined, would render sensation impossible.

It has often been denied that the spiritual world existed before and independently of the natural, upon the ground that the surroundings of every one in the spiritual world are representative images of the characteristics of his own personality, and therefore could not have existed before he entered that world. The truth, however, is that the plane of being, or what Swedenborg calls spiritual substance, did exist before it became compressed into the discrete plane of natural substance, or matter (if not, there is no such thing as self-evidence); but that it is so plastic to the emanating sphere of the individual that correspondent forms come into manifestation by its means. Thus the angels perceive the surroundings of each other, and do not look into others' minds to perceive merely ideal worlds there. And the notion of filling an ideal bird in the mind with matter, by which it might be made a living bird outside of the mind, will be seen, upon a little reflection, to be absurd.

All this will be rendered plain by the consideration that "the spiritual sun is the first of creation," and that from this proceeded a series of "radiant belts," which became discrete planes of being — the posterior planes issuing out of the prior, as effects from their causes. The prior planes are more real, and less finite than the posterior — more substantial in that they are the groundwork of the succeeding; "the first being the all-in-all of the succeeding degrees." They are also more susceptible and plastic to the action of spiritual influx accord-

ing to which uses become embodied or manifested as outward forms appearing in space and time.

We may also note that Swedenborg asserts the existence of many things which can never come into sense-perception, such as the aura, spheres emanating from minute particles of matter, the limbus containing the spiritual body — things no Tulkist can ever attempt to explain upon his idealistic principles. The reasoning of the latter is also faulty by ignoring the Divine activity in the production of those changes which give variation of His aspect to those in whom He is ever the same. Hence, whilst Swedenborg says that God is the same forever and everywhere, he also says, "Not that God is simple sameness, but infinite." (T. C. R. 25.) His unchangeability must not, therfore, be confounded with inactivity.

Berkeley reasons that if matter be but the unknown occasion, at the presence of which ideas are excited in us by the will of God, there is no use for it; for God could have done everything as well without it. Those who include it in their beliefs do not know what to do with it; and if it be quietly taken away from them they will never miss it. Why not say at once that what our senses affirm to be real are the very realities themselves, and not mere images of realities lying outside of our consciousness? Ask the rustic who has never thought about the matter, and he will say that the world which he sees around him is the real world — but that which he sees lies only in his consciousness. This is a "rude unfinished truth," says our Tulk, and adds that what it lacks is Swedenborg's doctrine of Correspondence. The Incarnation of our Lord, which was manifest to the men of our earth, was the true Incarnation, and not an image in the mind of an Incarnation which took place outside of it. So Tulk reasons; still so far as a systematic explanation of the facts given in sensation are concerned, it was impossible for Tulk with all his knowledge of Swedenborg to get beyond Berkeley. With Berkeley he agrees that things exist only in the act of being perceived; but logical consistency requires of him also that the same be said of God and man — that they do not exist save in the ideas concerning them.

Idealism, therefore, if consistent, tends to egoism, or utter nihilism. There exists in my consciousness a NEW-JERUSALEM MAGAZINE, and I infer that it exists outside of and independently of my mind. I also infer that there is an editor of it, and that there are men and women who are its readers, independently of my ideas concerning them; but how am I to know that my inferences are correct? If there be no MAGAZINE independently of its existence to me — no editor nor readers of it actually existing save only in my imagination — it is all the same to me as if they actually do exist. My mind cannot go outside of itself to test the validity of its inferences. As a theist I have confidence that the God in whom I believe, is not deceiving me with mere appearances. The atheist is forced to trust that matter or some other unintelligent thing is not deceiving him.

Practically, of course, we must all be realists, and it follows that all philosophies manifest defect in so far as there exists a discrepancy between their theoretical and practical elements. Kant strove hard to harmonize both in his system, but failed. If the pure or theoretical reason be only cognizant of phenomena, how are we to know that the practical reason is correctly affirmative of noumenal moral distinctions? The phenomenal world must be seen as existing consistently with the real or noumenal world, of which indeed it is only the manifestation to sense, and must not stand in everlasting contradiction to it, if the human mind can ever attain rest and satisfaction; for the doctrine of Hegel that contraries can reach identification in a unity transcending either when taken alone, is contradicted by all experience of objective reality. We have no reason, said Fichte, to believe that there are noumena at all; for no relationship can be shown to exist between them and the world of phenomena, and Kant's system is left one of hopeless dualism. But Fichte confesses that in his own system the practical element is in constant contradiction to the theoretical, whilst maintaining that it supplements and corrects it by implying the necessary existence of other individual egos with ourselves in a universal ego or reason, and to whom we are bound by the

ties of duty, even as we are united with them in intelligence and sensation. He himself has shown what the logical outcome of his system would be were the practical element lacking. "The sum total," he says is this:

> There is absolutely nothing permanent either without or within me, but only an unceasing change. I know absolutely nothing of any existence, not even of my own. I myself know nothing and am nothing. Images (*Bilder*) there are; they constitute all that apparently exists, and what they know of themselves is after the manner of images; images that pass and vanish without there being aught to witness their transition; that consist in fact of the images of images, without significance and without an aim. I myself am one of these images; nay, I am not even thus much, but only a confused image of images. All reality is converted into a marvellous dream, without a life which is dreamed of, without a mind which dreams; a dream which hangs together in a dream of itself. Intuition is the dream; thought — the source of all the being and of all the reality which I frame to myself, source of my being, source of my power, source of my aims — is the dream of that dream.

And what have Swedenborg's writings done to settle the difficulty concerning the mysteries of existence, if New-Churchmen are divided as to what he teaches in the matter, and in consequence affiliate with diverse and conflicting schools of philosophy? We are necessitated to think under the conditions of time and space. Kant says that they are mere "forms of thought" and have no independent existence, and that we can never know "things in themselves," because we can only know them as they appear to us; and we have New-Church writers who endorse this. True, Swedenborg himself says that time and space have their roots in mental states, and that neither men nor angels can see "pure intellectual truth" but only representative appearances of it. Are we, then, like all others, restricted to mere faith and blind authority for our beliefs, or else necessitated to settle down to a dreary and hopeless agnosticism?

So far we have been simply accepting the *dicta* of the writings, without inquiring as to how we can come to unite

intellectual perception with revelation in our knowledge of the existence of a world external to consciousness, and until we do this, it is impossible to affect the thought of those around us. But in order to do this, we must operate like free and rational men "as of ourselves" from postulates involved in Swedenborg's revelations, but not definitely stated in them. Men demand, and rightly, that they shall be caused to see before they accept truths purporting to come from the Lord. All agree that the world of phenomena exists only in consciousness. But how can we perceive rationally where the real world is, or such as it is in itself? If we could only see clearly *where* it is, we might be able to discover *what* it is. Hume stated the matter in a way which says Prof. Fraser, the learned editor of Berkeley's works, is likely "to pose the world to the end of time." Hume's words are:

Do you follow the instincts and propensities of nature, in assenting to the veracity of sense? But these lead you to believe that the very perception or sensible image is the external object. Do you disclaim this principle, in order to embrace a more rational opinion, that the perceptions are only representations of something external? You here depart from your natural propensities and more obvious sentiments; and yet are not able to satisfy your reason, which can never find any convincing argument from experience to prove that the perceptions are connected with any external objects.

"This," Lewes in his history of philosophy remarks, "is the dilemma to which philosophy is reduced; out of it there is no escape; and Hume deserves the gratitude of mankind for having brought philosophy to this pass! Mankind, however, has paid him with execration." Lewes then asserts that "the inevitable result of all philosophy is precisely this much abused scepticism." Kant, although he pushed investigation further, could not extricate philosophy from the horns of the dilemma. Here, then, is the result to which the world has arrived in its search after truth, and which may be given in the words of Fraser:

The only conviction which the student of the history of human speculation can regard as necessary, is the conviction of our hope-

less ignorance of all the mysteries of existence. Truth, like the Deity, is hid in darkness. It is not that we are unable to divine the mysteries of the soul and God; the simplest phenomenon of sense defies our wit. Of the future destinies of philosophy it is in vain to speak. Phenomena we can observe — their laws we are able to ascertain — existence is beyond our ken. The riddle of the Sphynx has never yet been read. The veil of Isis has never yet been drawn. The hieroglyphics of the universe are yet undeciphered.

As the writer in the principal journal devoted to philosophical discussion (*Mind*, April, 1889, Art. "A Swedenborgian View of the Problem of Philosophy,"), has already shown from what has been revealed, how the world has been made intelligible, and the mind cognizant of that which is external to itself, he need not here repeat what may there be found. It may not, however, be useless to state, that what we have already noted in regard to the use of "terms familiar to the learned world," has been corroborated in our own experience. Moreover, the application of revealed principles as postulates to the investigation of subjects agitating the world, will render them more fruitful and propagative, both in ourselves and with others.

Philadelphia, Pa. Wm. Denovan.

What is that death which sin is said to bring forth when it is finished? Do not think of it as some outward king of terrors which rushes suddenly upon you, or as a kind of judicial infliction which an unfeeling sheriff administers. Think of it as something very different from that. It is a dying process going on within you, which, if never arrested, but allowed to work itself fully out, will end in spiritual death. That is the death which comes to the sinning soul.

EXTRACTS FROM LETTERS OF DR. J. J. G. WILKINSON.

IV.

PARTINGS.

AUG. 4, 1869.

Such events, so rapid, so impressive, give one the proper, loving awe of space, as holding all we love and esteem ready for instant visibility within its curtains. Some of our sisters and brothers are transitory, and are buried in the great grave of absence; others, a few, light up a ghostly presence, the deeper they sink into the world's miles; and their eyes, like the Great Eyes, are upon them that fear them.

In these days all my world is made of partings; my heart needs faith and hope that the tumbling edifice of my little personal commonweal — its bright sky of cloud falling in rain, and vanishing, will be again rebuilt in some form that I can recognize as the same. Yet the same, God says, shall never reappear. But then he also says, let sameness die; and faith and hope live on faithful, hopeful change.

Probably I go to Germany next week; to Hanover for a few days; after that I know not whither. I seem likely to wander this year rather than to travel. But my path will be allotted me for good.

VOYAGING.

AUG. 18, 1869.

At nine on Saturday I hope to part from Europe for a profitable month; and to see England with the dim yet clear-sighted eyes of distance, and the shadow of reality that great America can cast upon my view in ten days, through the eyes of a spirit-directed presence and appreciation. I read books and things just in this way: by samples and specimens; and attain to no deep or complete knowledge, but to means of growth, and occasions of inspiration and insight. And as I never have much time given, it seems that Providence means to teach me in that way. Small doses and long intervals. Rather touches on the flanks of my courage, than much fodder for my horse.

OCEAN.

Ship China, 250 miles from New York, Monday Evening.

Aug. 30, 1869.

An ocean word to tell you I am safe and well. . . . .

The voyage so far has been quite prosperous, and the company very unexceptionable, and for the most part uncommon. I have enjoyed sunsets and ocean largesses with Mr. Longfellow, Mr. Appleton, and other gifted brethren, who make Nature lovelier when they love her with you : and we have had such blending of rude weather with polite skies, as to make us enjoy the fine and thank the foul as its background. And I have been by no means sick, but able to minister to the sick.

Tomorrow I anticipate entering the harbor of New York, and seeing the veritable New World ; and I trust and pray I shall gain a new heart and hope for good from the gracious contact. I hope to visit Niagara and a bit of Canada, and to be back in the Russia which leaves New York Sept. 15.

AMERICA.

Sept., 1869.

In America I saw few old friends or known people. But I saw many men's eyes that I now love, though I may forget their other features. But those eyes and mine will look at each other with profit and prophecy till our better eyes come.

I found my casual fellow-travellers to be parts of one great corporate friendship, full of intelligence, and with a quickness of recognition between members very moving to recognize. I love the existing man better since I have loved him there. I look to the future man more surely since I have felt with absolute sense the Providence to whom all sins are but pathways to new mercy, and to whom all selfish achievements are sandals that will have the advancing Christ in them more and more as His Time draws near.

I sense that the existing morality of America as a great corporation, is publicly lax compared to the iron-hooped proprieties in public of the European States. But it is far less hypocritical. The woman taken in adultery here, with our Pharisees round her, is, on the Lord's apparent invitation, stoned to death in church,

and State, and society. The woman taken in adultery there, finds her accusers go out one by one, confessing that they are like herself, and she is left alive — alone with the Merciful One. That woman is the present Humanity; stoned, a hopeless carcass; unstoned, unaccused, pardoned, and set forth on her way, the parent of godless times married to the Redeemer.

OUR LAND.

SEPT. 27, 1869.

On Saturday night late, I arrived home in great safety and health. Thank God and America for the latter. . . . .

In one word let me now say, I believe in God's America. Not in her superficial and transparent ungodliness which all seem to confess; and whose very potency shows that the evil is nearing cure; but in that mighty land and adequate force of peoples, being gathered in from all corners of the heavens, which is to be the beginning of the inspired future.

ADVANCE.

OCT. 11, 1869.

You interpret me aright, and if I were a younger man, and if no voice of the Great Spirit, the Lord, cried out, "Desert not!" I should rejoice to cast in my lot with the new road makers and city builders who live up the steep stairs on God's plateau in the West. Now, it is sufficient for me that I look at them as the sunrise seen through the now transparent sunset. But I hope that not for pleasure, but for "ends of use," I shall be in their band yet again during this life, be it only for days of sojourn.

An artistic friend, yesterday, belonging to our upper rank, asked me what America is doing beyond mere material development, which she said was the uninteresting baby-work of the world. I answer, It is material development, not only unparalleled in itself, but world-matter development instead of nation-matter development — protoplasm of all mankind; development which crowns and tops the planet in that kind; and has to the eye of faith inevitably larger angels of God with it than any good the nationalities can have. Our work is for nationalities — cleaning, purifying, redeeming them. Yours is for melting nationalities into a world. The New World rightly called — though all its molecules are like, to vulgar eyes, those of the Old World.

Forms, by God's order, call down spirits, freedom, material, moral, social. Spiritual, human — such as rudely is in America — has a mighty husband waiting for it, for which it is being prepared as a bride. But it is unknown that by this law forms are positive alterations of the universe, which the most of imaginations now conceive as limited; whereas it is as Swedenborg says not finite, but indefinitely finite — most alterable in the whole, and all parts through every new form.

Oct. 18, 1869.

The times are ripening, under the great, severe, just, all-loving, and tender God, for more and more of that which lets in His spring and summer upon the winter of institutions — for more and more of disendowment and disestablishment. Oh, that my calling, medicine, may be taken bodily with the church by its side, out of the pitiful frost and small earthen pot of patronage, and be planted on the warm hillsides and in the inexhaustible soil of perfect freedom.

JUDGMENT.

Nov. 6, 1869.

All confusions are but inward confusion receiving outward, and not correcting, but impregnating, fomenting, and extending it. How potently do I feel this in my own life, with the mind's bench occupied by a clear and healthful judge, the intimacy and rout and loud claimings of circumstance, are but the delight of the judge, the quarry of order, and the occasion of the joy of swiftness. But that judge is not always in session.

EVIL.

Nov. 13, 1869.

Nearly all vice and villainy with us, in England and the older States of Europe, is institutionalized, legalized, respected by reason of law, and venerable by force of antiquity. Greed, pillage, murder, lust, are wrought into the social fabric in blocks as broad as the whole population, and as long as its ages. Aristocracy, the law of primogeniture, the protection of ill-gotten and putrifying wealth by armies of police, *marriages de convenance*, their transaction in churches, and protection by the State, the untended poor, and their violent deaths by disease and poverty; all these things are recog-

nized as rights here, and the State and the church as built of them.

To do just these things by law is right, but to do them in your own way is wicked.

You must not acquire, marry, or kill, otherwise than according to the great prescribed patterns. The Marquis of Westminster may kill a neighborhood by choking the starving and crowded thousands away from the property which, gathered from them, yet belongs legally to his sole family. But he must not garrote even a pauper, or he will hang for it, — perhaps.

In America, to a great extent, the same things are not institutional; inequality of rank is not institutional; enormous inequality of Fortune is not longevally institutional; marriage is less protected, and the State has less responsibility for it; the poor, by circumstance and democracy, are better cared for, and take care of themselves. The great vices there, though constantly recurring, are more transitory; they are paroxysms, and not temperaments and decays. They can be arraigned and condemned by every mind; whereas those evils which are built into States, for the most part fix and wall up men's consciences, and are no longer seen as vices, but as the very structure of human society. Then they are consecrated by the blasphemy of litanizing them as human nature, and blessing them as the work of God. Few, indeed, at this stage can see that they are abominations. Thus very few rich men can see that primogeniture, as in the Westminster case, which lifts one abstract family into the clouds, and beggars or debases the collaterals of it, and cheats of the benefits of wise wealth the whole people, is not a splendid good, which has been the making of Great Britain.

Corollary. At this stage America knows better what is good, and what is evil, than the Old World does; and as a State can, and does better impugn and arraign it.

To be good and do good are the two objects set before the Christian — to develop a perfect character by rendering a perfect service. True Christian culture leads to and expresses itself in service, while faithful and long service is the very best means of Christian culture.— *W. Gladden.*

WHAT IS THE NEW CHURCH?

In what does the church consist? In what does any church consist? Is it a condition or state within the soul? or is it a body of persons formed for some end? The popular idea of the church scarcely needs to be defined in language. But in the popular idea there are the Roman Catholic Church, the general Protestant Church, the Greek Church, etc., all organized visible bodies. Then amongst the Protestant General Church are the hundred less general churches, orthodox and unorthodox. Are all these churches or are any of them churches? About one hundred and thirty years ago this language was employed :

> At this day there is no church in the Christian world, either among the Roman Catholics or among the Reformed. (A. R. 263.)

If this fact was true at the time of its utterance, has there been a church formed among the Roman Catholics or the Reformed since Swedenborg wrote this language? It must be self-evident to all thoughtful minds, that there has been no schism from either the Romans or the Reformed since that time, wherein the qualities of the church have been introduced; and so it is assumed that there exists no church among the Roman Catholics, nor among all the divisive Protestants.

The foregoing is plainly meant to apply in a general way, and it was not intended to aver that there were no individual persons in whom there was a church. The writings of Swedenborg are too free from doubt touching this point to need any statement concerning it.

And so our inquiry is limited to the particular thing, state, or condition which we call the church. But the idea involves another limitation. What is the thing, state, or condition which we must call the New Church? as there is no other church than that existing. For, indeed, the quotation already

made excludes the idea that any other church does or can now exist.

In prosecuting the inquiry, it must carefully be borne in mind, that the knowledge Swedenborg had of the heaven that existed prior to the Last Judgment was mostly knowledge of the heaven formed from those who constituted the Christian Church. It is important to bear this fact in mind. A new heaven was formed after that judgment; but it was quite unlike the one that existed from the Christian Church — being formed mostly of those who had died in infancy — and between the two there is no communication. And from this fact there is supplied the general and strong inference that the New Church which descends and ultimates itself in the world will be quite unlike the Christian Church.

From this is supplied another general and strong inference, namely, that the New Church as described by Swedenborg must be be quite unlike the thing, state, or condition which was the Christian Church. The Christian Church began at and had its enduement from the baptism of the Holy Spirit on the day of Pentecost. That was a spiritual baptism, or a baptism attending the opening of the spiritual degree. As to this fact there is no room for doubt. For the baptism of the Holy Spirit was the enduement of the apostles on that occasion; and thence they began their career as apostles. (See ACTS OF THE APOSTLES.) Then in MATT. iii. 11, as in various places in the Gospels, the exact office of the baptism of the Holy Spirit is expressed and thereby limited and defined. It comes after the baptism of John into a change of mind, or unto repentance, and before the baptism of fire or of Divine love.

If the mind will dwell on the texts here suggested, and on the facts of Pentecost, it will be seen that the spiritual state of the Christian Church was fixed and limited clearly to the opening of the spiritual degree of the soul. In this degree the apostles began their career; and the hundred and twenty, receiving the same enduement, the apostles and the people were in the same plane of spiritual life. Is there room for doubt here?

The heavens that Swedenborg mostly saw, and the angels and spirits with whom he mostly conversed, were from the Christian Church so constituted. But the burden of his disclosures and the object of the Last Judgment were the formation of a new heaven, and the institution of a New Church as a spiritual descent from the new heaven. Is it not legitimate, therefore, to infer that the New Church so formed, will be totally unlike, and entirely superior to the Christian Church. But in what particular can it be so unlike and superior? The question seems incapable of but a single answer — the opening of the degree which was not opened as the enduement of the apostles, and as the general state of the Christian Church. If the question is susceptible of another answer, that other answer escapes detection by the writer. But as now intimated, What would be the difference between the Christian Church and the New Church? The general answer is, The difference is the difference between the spiritual and the celestial state of the individual soul, generalized to an aggregate, and modified by all the peculiarities of the individuals who compose the aggregate. Then what is the difference between the general spiritual state of the soul and the celestial state? The answer is, The spiritual man has conscience, while the celestial man has perception. The celestial man sees "what is true and good by an influx from the Lord." (A. C. 202, 895, 7680, 9128.) This man has the measure of what is true *in se*. So soon as a thing is read or heard, he *perceives* whether it is or is not true. But the spiritual man has no measure of what is true *in se*. He is in a state relatively obscure, and has a standard of truth outside of himself. And when he hears or reads, he compares the thing heard or read with his standard to see if it is true. So the spiritual man is never certain that what he thinks to be true is true in fact.

As it were the spiritual man is in the light of the moon, while the celestial man is in the light of the sun. The former was the Christian Church; the latter is the New Church. With the love of the Most Ancient Church, the New Church is to have the truth of the Christian Church. The Most

Ancient Church lacked the strength of truth, the peculiarity of the spiritual degree. The Christian Church lacked the sweetness of love, the peculiarity of the celestial degree. The New Church is to have the kingly strength of the spiritual degree, and the innocent sweetness of the celestial degree, making it the crowning church of all the churches.

Now, "Behold! the kingdom of God is within you." It is assumed here that the kingdom of God is the church. And so the church is in the soul, in both its doctrine and life. In the New Church its "doctrine is life in form," inscribed in the soul. Here is the peculiarity of this church:

A woman clothed with the sun. Hereby is signified the church with those who are in love to the Lord, and thence in love to the neighbor, as appears from the signification of woman, as denoting the spiritual affection of truth, by virtue of which the church is a church. . . . This is the New Church to be established by the Lord after the end of the . . . church in the Christian world. The sun . . . denotes love to the Lord . . . and being clothed . . . denotes to live from that love. (A. E. 707, read it all with fixed attention.)

Note the doctrine of the New Church:

And she being with child. Signifies doctrine in its birth from the good of celestial love. (*Ibid.* 710.)

Cried, travailing, etc. The male [child] which the woman brought forth is . . . the doctrine of the New Jerusalem which was given from the Lord out of heaven. (*Ibid.* 711.)

It is always so given.

Now what is the obvious and plain meaning of the language here quoted? Is it not that the New Church is to answer to the teachings given concerning it or to the disclosures made? Is there any other reasonable or even possible meaning? The New Church is the exact matter before the mind; and its nature and doctrine are exactly described. Its doctrine is "the doctrine of truth from celestial love, which is understood by the male child;" it is "the doctrine of truth from the good of love;" it is "the good of innocence;" and it is "good in form." And where are all these things to be? They are

to be in the rational and the affectional nature of the soul. And when they are there, what is the result? They form the New Church. Where do they form it? They form it in the soul where they are. For "behold! the kingdom of God is within you."

Can truth and love be anywhere but in God, angel, and man? Can doctrine be anywhere but in the mind of angel and man? The doctrine of the New Church is "love in form." Can love in form exist outside of angel or man? Is the thing conceivable or possible? And is the New Church — is any church — conceivable or possible outside of man on earth or angel in heaven? And if "the church is with those who are in love to the Lord, and thence in love towards the neighbor," is it also with those who are not in love to the Lord, and thence in love towards the neighbor? Is the same thing true and untrue at the same time? If the doctrine of "the New Church to be established by the Lord after the end of the present church in the Christian world," is "the form of good from celestial love," is there yet another and different doctrine that is the doctrine of the same New Church?

How the New Church begins in the mind, how truth may come from without and unite with life flowing from within, so as to give the embryo of the church, is not the inquiry under consideration. External truth uniting with the lower part of the rational mind does not form the church; nor is the conception of the church in this state, but it is more inward. But its conception is not the present theme. The question is: Is the New Church to be a church with the degree of mind opened which was not opened in the Christian Church? Is it to be the ideal church? The writer affirms, "The woman clothed with the sun" is the New Church. Is a leading characteristic of that church a single characteristic of the vastated Christian Church? Is there one in common? There is not.

We cannot reason out truth, but we can reason about things that are true. And if it does not require the three degrees of the mind to be opened in order to the reception of the New Church, may it be formed when two degrees are

opened? and if it may, why may it not be formed in the first degree which is open at birth? Disregarding the teaching of Swedenborg, that its "doctrine is . . . from the good of celestial love," and it may be asked, whether mere rational doctrine and sensual doctrinals, or even assent to the statement of these in the writings of Swedenborg, may not be regarded as the doctrine of the New Church? Or, abandoning the doctrine as given by Swedenborg, how is the human mind to fix another reliable doctrine?

The doctrine of the spiritual degree is one full, discrete degree from that of the New Church as given by Swedenborg, doctrinals are two discrete degrees, and the best conception formed of the writings of Swedenborg are three discrete degrees from the doctrine of the New Jerusalem. This statement is self-evident, with no room here to illustrate it.

Accordingly, "the New Church is a state of soul created by God;" and is "not an externally organized body of persons." But the external of the New Church is "the good of celestial love" lived in the external life of the individual who himself is in the New Church, it being in him.

It is believed that no solid reason can be given against this view of the New Church while it is the clear teaching of Swedenborg. The one generally urged is the supposed necessity of some persons' not being opened in all the degrees so as to supply a first heaven or the lower part of the Grand Man. Swedenborg says "the love of self" is the reason why the degrees are not all opened. But the love of self is sin. And so, according to the objection, sin must continue so as to supply a part of the Grand Man in the new heaven.

It is submitted whether such reasoning is cogent, or whether there will always exist in the new heaven an exigency such as will require the continuance of sin and love of self in the world?

On the contrary, in the new heaven and in the New Church, with all the degrees opened, the nearly infinite variety in the genius of persons will supply all the parts of the New Church in this world and of the Grand Man in heaven.

And this, it is submitted, is the only truly rational view of the subject, and the sole view that consists with the ideal New Church.

This involves a provisional arrangement to subsist from the establishment of the true New Church after the Last Judgment. Under this provisional arrangement we are now living. It is the time while "the moon is under the feet of the woman clothed with the sun." The Christian heaven is sealed up. Into the new heaven "the moon under the woman's feet" cannot come. And so there is a necessity for a provisional arrangement, which must continue till the New Church is fully inaugurated. Let the reader turn to Apocalypse Explained and ponder number 708 with fixed and discriminating attention. And if the reader desires to be free from all doubt touching the subject of the New Church, let him read all Swedenborg says in the Apocalypse Explained on the subject of it. That is the special matter under consideration; and there the qualities of the New Church are most exactly described. That the New Church is in the three opened degrees of the mind is clear, beyond doubt. If it is less than that, it will hinder it from being the ideal "crowning church of all the churches." Regeneration consists in opening the three degrees. If it is less, how much less is it? or can it be?

Dallas, Texas. J. M. WASHBURN.

[If we understand this writer, he is opposing the outward organization of the church. Our Lord, however, seemed to recognize the necessity of external organization for doing the work of evangelization when he said, MATT. xviii. 17: "Tell it unto the church." The external church is fully described in the Doctrine of Charity, viii. EDITOR.]

THE Bible is studied more extensively and more critically than ever before. Instead of losing its charm, like other books, it is growing richer and more interesting with every attempt to explore its mines of wisdom and comfort.—*Schaff.*

THE CINCINNATI THEOSOPHIC SOCIETY.*

Dearly Beloved Brethren: The Society to which we belong was instituted about seven months ago by a few of our members for the purpose of acquiring a knowledge of the truths and doctrines of the Lord's New Church, as revealed by His servant, Emanuel Swedenborg.

The Society at present consists of twelve members to which number it is limited, for the mode of discussion being by conversation, questions, and answers, it was perceived that a larger number might breed confusion, and be not favorable to mutual improvement. The reason we have adopted this mode of discussion in our inquiries after truth is from experience of its advantages to our minds, in which we have further been confirmed by the following remarkable passage from C. L. 183:

> After this the angels said, let us communicate in discourse together by questions and answers, inasmuch as the perception of a thing by hearing only flows indeed, but doth not remain unless the hearer also thinks of it himself and asks questions concerning it.

The brethren who do not belong to our Society have sometimes hinted that they thought us rather uncharitable in not opening our doors for the admission of more members, but when they have understood the mode of our investigations they have acknowledged the propriety of this limitation, and not infrequently have honored us by visiting us and enlightening us by their sentiments.

At the commencement of our meetings it was generally the opinion that it was advisable not to elect preachers as members, as the lengthened mode of illustration to which they are

* [Our readers are here presented with a report of the proceedings of the first Society formed by students of the doctrines of the New Church in the West. The venerable widow of Rev. Alexander Kinmont has copied it from the original. The spirit of the early receivers is clearly seen in these lines written in 1827. Mr. Kinmont had not then become a minister. His fear of ministerial continuance could never have been forgotten, we believe.]

accustomed might be unfavorable to that spirit of conversation, which we are most anxious to encourage, but having since elected our dearly beloved brother Oliver Lovell as a member, we have seen reason to change our opinion in this regard, and although our pastor, Rev. Adam Hurdus, from his age and habits of life is prevented from attending regularly, yet he frequently visits us and proves a valuable medium by which wisdom and intelligence from the Lord may flow into the Society.

We shall now detail to you, dear friends, a few particulars of the history and business of the "Theosophic Society," assured that from brotherly sympathy you will like us to be even somewhat minute in some matters. Our meetings are held every Tuesday evening from seven until about nine. We have a president, secretary, and treasurer. The president opens the meeting with repeating the Lord's Prayer. The portion of the Word agreed upon the preceding evening, generally four or five verses — we having proceeded in order from the first chapter of GENESIS — is then read over by the president and the spiritual application of it in "Arcana Cœlestia," either by himself or one of the members whom he appoints. It has been remarked by us how much more lucid the internal sense appears to us when thus read together than when studied each by himself in private, and if we were to derive no other advantage from our meeting than this ample manifestation of the Divine contents of the Holy Word to our minds, we find we should not meet together in vain. This part of the exercise over, the president asks each member in turn, what remarks, questions, or difficulties he has to propose. Different parts of our lesson are then discussed in a manner very interesting and instructive, and by the Divine mercy of the Lord much light is often thrown upon many points which were before obscure, perhaps not the least to those very persons who try to elucidate them, and that variously according to their different states. In these discussions we not infrequently go aside from the lesson before us to take up important points which have presented themselves or been suggested by one of the members, and the investigation of

these subjects is often continued for several evenings; for instance, it was suggested by one, that doubts either were or had been entertained on the use of observing the ordinances of Baptism and the Holy Supper. The writings of the church on this subject were thoroughly examined, and special uses to be derived from the humble observance of these ordinances externally were clearly seen and acknowledged. A brief article on subjects thus examined is made and recorded in a book kept for that purpose. It sometimes happens that a subject is taken up for consideration, on which we arrrive at no fixed decision, but this is not a matter of doctrine, but generally of an external character. We have, for instance, inquired whether a catechism ought to be adopted as a means of instructing our children, and to some of us the matter does not appear clear.

When we are through with the lesson from the "Arcana," a portion is read from "True Christian Religion." Then if any one has proposed as a difficulty to his mind an explanation of a text of Scripture (on a former evening), this is discussed; if there are none, the meeting is closed with prayer by the president.

This, then, is a picture of our evenings, never varied as to routine, but indefinitely as to topics of discussion; for the Lord Himself is infinite, and the goods and truths which flow from Him multiply and fructify without end. We have commenced going over the first two chapters of GENESIS the second time. Our second reading is much more fruitful than the first was, and the continued new openings of the truths that present themselves prove in a remarkable degree the infinitude of the Divine Word.

For the rest, we endeavor constantly to keep in mind that truth avails naught unless it brings forth good fruit in our lives, and teaches us humility and gentleness toward our fellow-men. For the furtherance of these ends, we consider it of very great importance that the members of the New Church should at stated times meet together to read the writings, and interchange thoughts and ideas concerning these truths in such societies as they may judge most suited to

their states, for thus, it is to be hoped, we may find it an easier task to overcome the love of self and the world, and so be gifted by the Lord with the pure and heavenly affections of His New Jerusalem. That these may be implanted, grow up, and flourish in all of us is, beloved brethren, our sincere prayer to our Lord and Saviour, to Whose mercy and grace we recommend you.

HENRY PEIRCE NICHOLS.

IN MEMORIAM.

Henry Peirce Nichols, who died in Boston, Dec. 21, 1889, left a memory which is sweet and fragrant in the hearts of many friends. He was born in Salem, Mass., Sept. 2, 1816, and was, therefore, a little more than seventy-three years old at the time of his death. Coming to Boston in 1834, he found employment in the publishing house of James Monroe & Co.; and from that time forward until his decease, he was identified with the book business of the city. His name appeared in the firms of "Crosby & Nichols," and "Nichols & Noyes," familiar to book buyers and readers of twenty or thirty years ago. But when the latter firm was dissolved, and he was wholly free to retire from business, he still preferred, though no longer a partner, to remain among the books, and to perform his old-time service for friends and customers. In the capacity thus voluntarily assumed, he has been known, in later years, to very many who had learned to depend on his wide knowledge, his correct taste, his sound judgment, and his unfailing courtesy. It can be truly said that there was no one connected with the book trade of Boston, who filled in this way a larger place than Mr. Nichols.

His formal and acknowledged relations with the New Church began at the time when the society was formed in Salem, where he was then residing. This was in January, 1863. More recently, however, he has had his home in Boston during the greater portion of the year; and in 1878, he was

transferred to the Boston Society, of which he has ever since been an active and valued member.

Mr. Nichols was distinguished by a peculiar gentleness of manner which was exceedingly attractive; but he possessed also great strength and firmness of character. His kindness of heart was not less noticeable than his unwillingness to be praised for any good which he might be the means of doing. Many were the benevolent acts which he performed in quiet and unseen ways. He obeyed the Scripture injunction, "Let not thy left hand know what thy right hand doeth."

His death was due to his being knocked down by a vehicle in crossing a crowded street. He lived about ten days after the accident, suffering but little pain, and yielding himself gently to the angels who, as the end of his natural life approached, seemed to fill his chamber with their presence. Though his mind was in great measure closed to the consciousness of external things, his spiritual perceptions were manifestly clear and bright. When the Lord's Prayer was repeated in his presence, he would join in it. He recognized with habitual courtesy every attention that was paid him, and gave continual proofs of his affection for those who were dear to him. The heavenly influences by which he was surrounded brought comfort to others also, and especially to her who needed it most — the wife, who, during the many years of their married life, has shared to the fullest extent his interest in all things which were to him true and beautiful.

Boston, Mass. JAMES REED.

WE need to have our service for the Master raised to a higher plane, and to work for Him because we love Him. People are all the time talking about their duty. I am tired and sick of hearing the word. The love of Christ to us, and our love to Him, ought to be our constraining motive.—*D. L. Moody.*

INTEGERS AND COEFFICIENTS.

III.

4. *Spiritual Influx.* More potent by far than natural environment is the factor or exponent we call spiritual influx. With this the New Church is thoroughly familiar — not that every mind under the instructive training of the New Church conceives of it alike, but that the underlying thought is very similar in all New-Church minds. Certain it is that the poetic mind will see consociation with the angels and with evil spirits in a different light from the so-called practical or the scientific mind. With the poetic faculty we see man hovering between heaven and hell — a being swayed by half-hidden impulses; a creature of unseen waves, tossed about by the breaths of heaven and by the blasts of hell, like a little bark scarce obedient to helm or rudder, now high upon the peaks of Ararat, now down in the slimy pits of the valley of Shinar, where the people built the tower that cost them their unanimity of tongue. Now high upon the snow-crowned tops of Hermon, now far below in the vale of Siddim, whereof the Scripture says so quaintly, "Pits, pits, slime"; now hearing the whispered voices of the angels who counsel him to wisdom and to love; now heeding the hiss of demons as they scorch his soul into wickedness and into the blackness of sin.

To the poetic mind angels and devils are beings who walk alongside of man through the mists and phantoms of the valley. They know what he thinks; they talk to him and he hears their voice as an admonition; they pity him when he falls in sin; they calm him when he is excited; they kiss him when he weeps. The same thought comes to the practical mind in a vague form. He tries to think of certain good and evil influences and calls them angels and devils, and conceives of them somewhat as he would of currents of air with a certain amount of consciousness superadded. He thinks of angels as he would of ethereal structures that float along and are wafted near to man at the will of God. He thinks of

devils as he would of cloud wreaths of smoke that hide the face of the Lord for a time; and in the darkness man's foot stumbles and is uncertain. To the scientific mind angels and demons are spiritual entities, which were once men and women on earth. They have their strong and their weak points, but are on the whole commonplace immortals, divested of the flesh and nothing else; walking and talking and working and resting, eating and sleeping in a world like that in which we live; going steadily about their concerns — heeding not man consciously; influencing men as great and good men influence their fellows — that is unconsciously; acting as the chemist would say, by *catalysis*, that is, by simply being present. They help man and they hinder him — not because they want to, or because they are commanded to, but because they cannot refrain from helping man any more than the wind can refrain from blowing or the rose from scenting the air around it.

Spiritual influx is therefore in every normal condition unconscious, and is immediately abnormal when it becomes conscious. Every organ of the body performs its use and has its influence upon every other organ of the body, both near and remote, by attending strictly to its own business and interfering in no wise with that of any other organ. Thus the angel influences man by attending strictly to those spiritual matters which come in the ordinary, every-day course of his angel life — by attending as it were to the routine of his life. By this means he influences man. In the study of life, therefore, we make allowance for these unconscious factors as we make allowance for the various operations and functions of the bodily organs in the life of the body. We consider the influences from the spiritual life as healthy and beneficial to man so long as he is unconscious of them. We consider them abnormal and unhealthy as soon as he becomes conscious of them in any shape or form. This consciousness may be pleasant or unpleasant, yet it is abnormal and unhealthy in either form. Thus the brain is in healthy condition so long as man does not know that he has a brain. But as soon as headaches, heaviness, etc., set in, they are indications of dis-

ease, and man becomes unpleasantly aware that he has a brain. This for the unpleasant. But there are certain symptoms among the various kinds of vertigo that are not at all unpleasant. There is a sensation as though you were floating gently away on a sea of muffled melody. Yet if your physician had his choice he would rather have you wild with the fiercest of headaches, than to have you floating away upon this miserable sea of muffled music. In this case, the pleasant symptom is the more dangerous. So in the open communication with the spiritual world many of the pleasant tokens and indications demonstrate the greater violation of laws and therefore the greater danger.

As an exponent of life we find unconscious influx every where present, even as the air surrounding the globe; and conscious influx we find a powerful factor in the hands of Providence for good, and in the hands of evil spirits for evil — the former, however, overruling the latter in an overwhelming degree. For if we compare those few whose intellectual status should guard them against spiritual intercourse, but who yet persist in violating a known law, with the untold myriads of the heathen, the uneducated in every nation, who are still controlled by miracle — who are afraid of everything from a broken mirror to a comet — we will find that the hand of Divine Providence indeed uses this exponent of life to an almost unlimited extent. Under this head we would class all supernatural manifestations of whatever nature they may be, from the still, small voice that tells a man to cross the street, and he is saved from a falling chimney or wall, to the brute force that hurls stones through windows, bottles over houses, and tables into unexpected corners. We look forward to a time when these things will be explained from a scientific basis, and religion will be relieved of the gigantic incubus that has been hung about its neck in the shape of miraculous manifestations and phenomena.

5. The most mysterious set of exponents in human life are those included in our last list, namely the "reflex actions." We call them that for want of a better word. Their name is Legion, and their influence very small. They are not really

forces at work within man, but simply symptoms and indications that there are forces at work in him. Of this class are all psychic phenomena, which are now the subject of so much study on the part of those who like to fathom the mysteries of things. It is remarkable to see the names that have been applied to the set of phenomena here called reflex action. They have been called astral body, psychic body, ohd, hyohd, karma, the psyche, ethereal presence, the homunculus, and a multitude of other names. But all of these expressions have designated the same thing, namely, that partly spiritual and partly natural structure explained by Swedenborg in D. L. W. 255–270, and in A. E. 775, and called by him in its most definite form the "sensual of the spiritual natural." It is unfortunate that we are compelled to employ these cumbersome names, but they are as necessary to the scientific theology of the New Church as the lumbering nomenclature of chemistry is to that science. By the long name given above, we mean that portion of the spirit which lives after death in which the senses of the spiritual man are set, and which even after death is still partly composed of invisible natural substances. Thus we mean the senses of the spirit, his touch, taste, smell, hearing, and sight, his ability to sensate pain, pleasure, comfort, and discomfort. This together with the comatose natural memory, and the lower portions of the rational, enter into the structure Swedenborg calls the "limbus," called by various systems of metaphysics by various names, one more or less near the truth than the other. This "sensual of the spiritual natural" must be made room for in philosophizing about life real and ideal, for it is the seat of all those peculiar, inexplicable sensations whereby the life of thousands is controlled, such as premonitions, omens, tokens, and popular superstitions of every kind, which in some cases exert a very powerful influence and will probably continue to do so for some time. For this exponent we must make allowance until it has been relegated to the domain of the physician to which it properly belongs. Generally tokens, omens, and other idiosyncrasies of like nature are supposed to be of a religious nature. We are approaching the time, however, when this

will be found to be far from the truth. Just as the manifestations of spiritualism are of a scientific nature, and have nothing at all in common with religion, except in so far as the moral and spiritual status of those experimenting is concerned, just so have the various phenomena called premonitions, omens, religious excitement, repentance, and conversion — when they are of the shouting order — have nothing whatever in common with religion, although they generally appear as concomitants of the religious views of certain classes, but are diseased states, not of the mind, but of the body. But just as we must make allowance for the physique and the bodily health of the individual in studying the possibilities of his life, so must we make allowance for these exponents also, and remember that under Providence they may nowadays serve as "spiritual" influences, although in their own state very largely natural.

So far, then, a consideration of the five coefficients whereby the integers of life, the will and the understanding of man, are influenced and to some extent controlled. Having these in view, we are ready to admit that the study of no life is complete, nor the realization of its pleasant and unpleasant features perfect, unless all of these various influences be admitted into the problem and allowed for according to their importance. We have, therefore, as far as the life of man on earth is concerned, no individual life which can be said to come anywhere near the ideal state required of the first and fundamental laws of God in his creation. Thus in physics there is no absolutely straight line in actuality, though we have in the ideal or abstract, and can use it in calculations and in problems. Again in harmony, there is no absolutely pure tone or chord, since the very production of sound involves the flattened half note of the final "upper tone" so wonderfully demonstrated by Helmholtz; although for purposes of harmony and counterpoint, we can conceive of tones so pure that the trained ear "feels" between two ordinary half-tones as much as 14–15 "shades." Thus, again, we have in astronomy no absolute "invariable," no measurement that could be said to be the absolute measurement of distance from one star

to another. And so in all sciences. Every substance, every object, every dimension is to be taken relatively to the environment in which it is found, and the laws to which it is subject. And from the coöperation or opposition of a number of forces we get the parallelograms of force, and foretell in what direction a thing will move, or how it will act. Thus, in the study of the life of man, we cannot take man as the bare integral factor he appears to be, but must make ample allowance for the hidden forces at work upon him in every direction. When a rock comes thundering down from the mountainside, the casual observer says, "It worked itself loose and fell." The physicist will tell him that that is only the appearance. In reality there have been five or six distinct sets of forces at work upon that rock for some time, until the startling result has been obtained. Thus with man. He does a thing apparently of his own accord and on the impulse of the moment. Men say he has changed suddenly and wonderfully. It is an appearance. There is no suddenness with God. There is an everpresence which makes a thousand years but as one day — as a watch in the night when it is passed; but there is no suddenness. God builds for eternity, and He takes ample time for the building. The effects that we see come to the surface with apparent suddenness, are simply the legitimate outgrowth of silent forces long at work in the interiors, whether conscious or unconscious to man matters not; and, therefore, in the study of the ideal and the real life we make allowance for the various factors surrounding and immanent in the man. Thus and only thus can a reliable estimate of the value, the pleasure, and the pain of life be obtained, and the mercy of the Lord seen in that light which flows into the eyes and hearts of the angels.

Vineland, N. J. ADOLPH ROEDER.

OPEN LETTERS.

TEMPERANCE WORK.

Editor of the New-Jerusalem Magazine: —

"A loss of the sense of moral responsibility," is no doubt "characteristic of suicide," as one of your contributors says in his timely article on "The Increase of Suicide." There may also be "a growing obscurity in the minds of men as to the radical distinction between good and evil, with a corresponding disposition to consider the latter only as a species of misfortune." There are no doubt cases of this kind. But is the following true of the present temperance reformers?

> Time was, not very long ago, when the principal efforts were directed to the drunkard himself, with the view of leading him to see the error of his ways. . . . But now the drunkard is hardly regarded as a sinner. . . . The real criminal is the man who sells the liquor.

My reading and observations would lead me to very different conclusions. Temperance work has changed, because the drunkard cannot be reformed while he has access to intoxicants.

Great efforts are now made to impress, even upon small children, and especially upon moderate drinkers, a lively sense of the sin, wickedness, and horror of drunkenness, and the danger of gradually gliding into it. This seems like beginning at the root of the evil. There is a National Temperance Association, and many others, by whom is spent much time, labor, and money, to show the injurious effect of strong drink upon the health, morals, and prosperity of the people who use it, and upon their religious life. Few doctors now prescribe intoxicating stimulants, and many earnestly protest against the use of strong drink as a beverage, showing its hurtful influence upon body and mind. From a large majority of our pulpits is drunkenness repeatedly denounced as a great sin against God, and as the greatest cause in our day of crime and suffering. Even scientists declare the intoxicating ingredients in strong drink to be poison, and warn the people against using it. From the reformatory institutions of the country statistics are furnished showing how large a factor strong drink is in making crim-

inals, as a warning to the people. Statistics are also freely distributed to show that its use shortens life, and is, therefore, a crime not unlike that of deliberate suicide; and that the millions of women, and also men, who never use any, are healthier, live longer and happier, than even the very moderate drinkers.

But argument and persuasion will not avail with the confirmed drunkard, or lover of intoxicating drink, any more than with him who is firmly bent upon suicide. If the friends and neighbors of a suicide knew of his determination to destroy himself, would they be excusable in not having used all means in their power to prevent it, however much argument and persuasion not to do it they may have employed? Would we not say they should have tried to keep all instruments of destruction from him? And should not the true friend of humanity do the same for all who are destroying themselves, body and soul, with strong drink? A person cannot become a Christian before he is made sober; but if he is made and kept sober, even by force, it is possible for him to become also regenerated.

How can the Christian, therefore, who loves his neighbor as himself, refrain from using all his influence against legalizing the means by which the drunkard ruins himself, and the influences that entice the young into the drink habit, and lead many of them speedily into drunkenness?

Mount Joy, Pa. J. R. Hoffer.

THE CHARGE OF INSANITY.

Editor of the New-Jerusalem Magazine: —

What has the question of Swedenborg's insanity to do with the great spiritual truths chosen by the Lord for him to reveal to mankind?

How many and how varied are the messengers sent to us by the Lord; different kinds and degrees of truth each having their respective messengers!

If Swedenborg had given us his *opinion* about the things of which he wrote, and insisted upon its acceptance only on his bare *dicta*, why then the question of his sanity would enter.

If, after Edison made his several discoveries in electricity, there had been no general use of them, and he had died, in all probability those interested in gas stock would have said that there was no truth in any of his so-called discoveries; that he was only a

train newsboy, turned off by his conductor for some foolishness that nearly burned a baggage car, but that he continued in his cranky notions, and did get up some little, curious trifles, but nothing of consequence, and that finally he died laboring under the hallucination that he had made some wonderful discoveries.

But how different it is in fact! Many have applied the principles (that is the electrical truths) discovered (not made) by Edison, and all civilization is benefited.

And so it would be if many would apply the principles (that is the spiritual truths) discovered (not made) by Swedenborg, for then all mankind would be benefited for eternity.

Charleston, S.C. W. J. B.

THE SINGLE TAX LEAGUE.

Editor of the New-Jerusalem Magazine: —

YOUR correspondent of Grand Rapids, Mich., in a recent number of the MAGAZINE, takes exception to those long-time members of New-Church societies, who see in the Single Tax a means to the Lord's will being done on the earth as it is in the heavens, dubbing themselves a New-Churchmen's League.

And our Grand Rapids friend would have them compelled to drop the term New-Churchmen's. This cannot easily be done, as their desire for the New Church and what it can accomplish for men, is what has led them to perceive the use in the Single Tax, which like the single eye, can in the Divine Providence become full of light.

If your correspendent would take the things published in the New Earth, and subject them to the Word, as opened in the Writings to the New Church, he would be better able to speak as to the unpardonable egotism of those who believe in the use of ultimates, although they reach to the issues of civil affairs, or even to the faithful performance of political duties.

When reading in the letter of the desire to compel, I am reminded that while it is not contrary to rationality to compel one's self, it is injurious to compel others; and in reference to the expressions of alarm for the *Messenger* becoming too broad, there need be no anxiety; for the broadening of the bases of the MAGAZINE or *Messenger* on the lines of the Word and the Writings, will never produce disintegration, but rather Solidarity.

Ravenswood, N. Y. ROBT. W. TAYLOR.

Editor of the New-Jerusalem Magazine:—

Referring to the *Twentieth Century* (H. O. Pentecost's publication), Mr. Geo. W. Thayer, in his letter printed on page 170, writes: "I have had it a year," and in a sentence that follows characterizes it as "A Single Tax publication." Any intelligent reader of the *Twentieth Century* must have discovered that for at least six months past its editors have constantly and persistently opposed the principles of the Single Tax.

Further comment on Mr. Thayer's letter is unnecessary.

New York. John Filmer.

SWEDENBORG STUDIES.

THE ADVERSARIA ON THE FINAL LOT OF THE EVIL.

The opinion has been advanced that Swedenborg, judging from some passages in his earlier theological writings, entertained for a time the belief that all would eventually be brought out of hell. The period during which he was under this impression is thought to have lasted while he was engaged in writing the Adversaria, the Spiritual Diary up to Nos. 4511–13, and the Arcana as far as No. 967, that is to say, from April 1745 to 1748.

In a previous communication to the Magazine on the Eternity of the Lost State, I endeavored to show that there were no grounds in the Spiritual Diary or the Arcana for imputing this erroneous belief to Swedenborg. The following extracts from the first volume of the Adversaria, show that for the first eight or nine months after the opening of his spiritual sight, he was free from it:

When man was living in this state of guilt there was danger lest he should seek, by his own endeavors, to open to himself a way into heaven and its love, that is, to the tree of life, and thus, while eating of its fruit (should eat) instead of life, spiritual death and be doomed to live in it forever. (Adv. 82.)

That they might be reminded that they were dust and ashes and

that they were condemned to eternal death, the grave is everywhere in the Divine Word called hell, and death itself a descent into hell. (Adv. 276.)

This (universal corruption) he (man) took and inherited not only from his first parents, who, because they seceded from the kingdom of God to the kingdom of the devil, were condemned to eternal death together with the whole human race, their posterity, but also from parents, etc. (Adv. 618.)

After the condemnation of the whole human race, that is, to eternal torments and infernal punishments, there was nothing left him whereby he could be raised up and saved from hell, except what Jehovah the Father saw in His Son. (Adv. 619.)

To act the Shepherd is, therefore, to defend (the flock) lest they should fall into the hand of thieves and enemies and become the prey of wild beasts, as the Messiah defended man from the dangers of spiritual thus of eternal death. (Adv. 845.)

From the goodnesses or the goods, just passed in review, it may appear what evils are; for evils are opposed to goods as falsities are opposed to truths. The very evils which are entirely opposite may be apprehended from the very goods which are above, passed in review, and arranged after their kinds. That is to say, that the worst of all are *infernal*, because also *diabolical evils*, which are eternal miseries (*infelicitates æternæ*) thus miseries of the highest kind, which are beyond expression. (Adv. 952.)

In the "Contenta," or brief summaries at the end of the volume, we read:

If Adam immediately after his fault (had eaten) of the fruit of the tree of life, he would have eaten spiritual death and been condemned to live in it forever. (Adv. 82.)

Such explicit statements as these ought evidently to control our interpretation of a few passages, at first sight doubtful, in such hasty jottings down as those contained in the Spiritual Diary.

Florence, Italy. A. E. Ford.

Editor of the New-Jerusalem Magazine: —

It may be of interest to supplement your very just remarks in "Swedenborg Studies" in the November Magazine, on

Swedenborg's unadorned simplicity and clearness of style, and the interesting quotation you give from *Prodromus de Infinito*, with one or two other quotations that I have made note of, bearing on the same subject. In the work on Generation n. 99, he says:

> As it is of importance that we should comprehend . . . it is necessary to use words that are familiar and give a comprehensible idea of what we have to say.

And in A. C. n. 4585, he speaks somewhat apologetically of the necessity of using certain unfamiliar terms in treating of such things as are contained in the internal sense of the Word, for want of familiar language that is adequate. He has been speaking of the difficulty of such terms being understood by those who previously had had no idea of the subject, and adds:

> Nevertheless, because the things contained in the internal sense of the Word are such, and cannot be explained without adequate terms, and there are no terms more adequate than to call outward things "natural," interior things "rational," those that are of truth "spiritual," and those that are of good "celestial," it is necessary to bring these words into use; for nothing can be described without terms adequate to the subject.

Roxbury, Mass. S. M. Warren.

NIMBOSA PETRA.

The Rev. Samuel M. Warren has kindly sent me some references which make it probable that Mr. Hayward's rendering of *nimbosa petra* — "a storm-clad rock" — is not, after all, the best one. In A. C. n. 581, the same thing is described as *nebulosa et densa quasi petra* — "a cloud-like and dense — as it were rock." And in n. 1512, we read as follows concerning the nature and origin of it:

> Spheres of fantasies, when they are presented to sight, appear like clouds, more or less dense, according to the quality of the fantasy. There is a certain *nimbosa petra* under the left foot, beneath which dwell antediluvians. That heavy cloud (*nimbosum*)

arises from their fantasies, and by it they are finally separated from all others in the other life.

If this passage stood alone it would be possible to think of the rock as one thing, and the cloud about it as another arising from the fantasies. But the passage from n. 581 speaks of the *quasi* rock as itself cloud-like and dense; which seems to make it necessary to render *nimbosa petra* by some such expression as "cloud rock."

Newtonville, Mass. J. WORCESTER.

[In A. C. 1673, where the same expression occurs, "cloud-rock" is evidently the meaning. In A. C. 4299 we read of the cloudy and dark sphere exhaling from evils and falsities, presenting the appearance of a mountain or rock under which the infernals hide, fulfilling what is said in REV. vi., 16. A. C. 1266, and S. D. 3358, with the numbers following treat fully of the "cloud-rock." EDITOR.]

S. D. 2299.

REV. W. Winslow of Copenhagen calls attention to a passage which he has found in Potts's Concordance, taken from S. D. 2299:

There exists no disease or irremediable evil (in the other life) because the Lord's power is infinite.

He gives the Latin, and remarks upon the meaning:

Nullus datur morbus seu malum irremediabile, quia potestas Domini est infinita. Can Mr. Potts's translation be correct? Do you not think that *irremediabile* belongs to *morbus* as well as to *malum*, although put in the neuter because placed after *malum?* What is hell but spiritual disease?

To this we reply that the translation does seem imperfect. The original statement was meant to apply simply to such a case as that described in n. 2299 when a man grieved because from long habit he could perceive only materially the objects of angelic thought, but his anxiety was relieved and the power conferred.

BOOK NOTICES.

THROUGH THE IVORY GATE. By W. W. IRELAND, M. D. Edinburgh: Bell & Bradfute. 1889. pp. 311.

DR. IRELAND is a specialist in insanity and an author of several works, of which the principal is entitled "Blot on the Brain." This book attracted some attention from our people because it took the view that Swedenborg was insane. The present volume has its title from the mythological ivory gate through which, according to Homer and Horace, delusive visions come to the mind. Eight men are treated of without any similarity among their supposed mental maladies being shown — Swedenborg, William Blake, Louis II. of Bavaria, the miserable Guiteau, Louis Riel, the Jesuit Malagrida, King Theodore of Abyssinia, and Thebau, King of Burma.

In regard to Swedenborg, the only character in the book with whom most readers will concern themselves, Dr. Ireland's position is simply this:

> Either Swedenborg was subject to delusions and hallucinations, or his pretensions to commune with the dead and his claim to announce a new revelation were really founded on truth.

This alternative, with which the sketch opens, is repeated later. Now the author is not interested in theology, and deems it impossible that such discussions of councils as Swedenborg reports could have taken place in the other world. He says: "I have great difficulty in believing that any man could receive as really true the 'memorable relations' with which Swedenborg illustrates his theological treatises." Therefore he takes the other alternative and concludes that Swedenborg became insane through great labor in preparing his work on the Brain. He was, however, unsuspected of being in that state, and continued his public duties. Full accounts of the works are given with such quotations as contain what seems to Dr. Ireland strange. He closes with a prediction that the New Church will have "considerable extension," and with the following words in which the allusion to fate is to be noticed as in-

dicating a sceptical turn of mind, and which indicate the general kindliness of the author:

> It is sad to think that it should have been the lot of so earnest a searcher after truth to wander so many years in the mazes of delusion; but the records of mental derangement contain some of the saddest things in fate. Swedenborg's moral and theological writings contain much that is noble and true, though marred by whimsical notions and erroneous statements. Nevertheless, many of the sayings committed to writing will find acceptance among thoughtful men, bearing their own evidence in their fitness to other things in the plan of the world.

THE RELIGION OF THE SEMITES. By W. ROBERTSON SMITH, LL. D. New York: D. Appleton & Co. 1889. pp. 488. $4.00.

To those who are accustomed to think that primitive peoples were childlike, that they came to understand the relation of heavenly to earthly things, and that idolatries and sanguinary sacrifices were the result of a decline and of a gradual perversion of knowledge as to symbols, Professor Smith's book will seem an inverted history. To him primitive peoples were not only rude but as debased as the lowest now to be found, cannibals, full of superstition and regarding material objects as gods. He holds that "mythology ought not to take the prominent place that is too often assigned to it in the scientific study of ancient faiths." He has no faith in the traditions of nations. He has a contempt for "allegories." He admits, indeed, that "we have no direct evidence as to the rules and habits of the Semites in the state of primitive savagery," but he holds that the early part of GENESIS has been "recast under the influence of a higher faith and purged of such elements as were manifestly inconsistent with monotheism." In other words the untouched book of GENESIS was Darwinian and was tampered with.

We have not called attention to this important book because its point of view is wholly wrong, but because it is full of the most interesting details as to holy places, sacrifices, and offerings gathered from every source and affording evidence of the tendency of man to degrade into idols the objects which his ancestors had revered only as signs, and of the variations which such corrupted rites undergo in varying conditions of man. Prof. Smith holds that it is impossible to find in sacrifice the idea of appeasing wrath, and he correctly points out that all sacrifices imply communion with the being adored, purification of the worshipper, and the sealing of a bond of friendship. To one looking at these rites in the light of Scripture, which always speaks of them as an accommodation to

fallen man, all these researches have great interest. To one like this author who brushes away all history as we have it, both sacred and profane, it is still an attractive study to collect the facts of such practices.

We notice an error here when the writer says: "In Hellenic and Roman times the source of the Jordan at Paneas with its grotto was sacred to Pan, and in ancient days the great Israelite sanctuary of Dan occupied the same site." The Tell-el-Kadi is a very different place from the Banias, and its spring is a second source of the Jordan.

It is a peculiarity of this abrogation of history in which this school indulges that we are here told that we know nothing of what was done at Solomon's Temple, and that what we read about it is really what was fraudulently written out by the priests of the second temple in order to enhance their power.

THE POWER OF THOUGHT IN THE PRODUCTION AND CURE OF DISEASE. By DR. W. H. HOLCOMBE. Chicago: Purdy Co. 1890. pp. 21.

IN a very brief but perspicuous way, Dr. Holcombe treats the subject of the influence of the mind for good or evil over the body. He says in closing:

> The sole hope of the redemption of the world from moral and physical disorder is the advent of a new and spiritual philosophy, a genuine expression of Divine truth, which shall revolutionize the theologies and sciences of man. Germs of that philosophy are to be found in all the transcendental and mystical writers from Plato to Emerson. They have been largely reinforced by the unfolding of the antique wisdom of the oriental world. But a vast body of it exists in the revelations of Emanuel Swedenborg, who will be found on close examination to be the highest and best authority on all spiritual subjects.
>
> Medical science as it now stands, notwithstanding an occasional valuable discovery, is like an old silver mine nearly exhausted, the working of which will soon be unprofitable. The truths which are to save and cure are the truths of intuition — not to be discovered or even comprehended by the scientific faculties. A new mine has been opened. The product is pure gold, and all men are invited to share the rich inheritance.

SONNETS AND SHORT POEMS. By JOHN BRAGG. Second Series. Privately Printed. 1890. pp. 128.

A BEAUTIFUL little volume printed in the best manner, and adorned with a portrait of the author, is this second book of poems. Mr. Bragg's likeness seems to speak from the page. The

contents of the volume are divided into poems on religious subjects, miscellaneous poems, and "riddle-rhymes." These last were written for his grandchildren. We were much pleased with the lines beginning:

> Narrow thread of finest gold,
> What doth not thy circle hold!
> Two worlds seem to intertwine
> In that magic space of thine.

Our readers shall hear from the book again.

THE METHODIST REVIEW. Bi-monthly. Edited by J. W. MENDENHALL, D. D.

THE March number of this review shows the strong and intelligent effort of the Methodists not to be carried into the rationalistic current. The first article, by Dr. James Strong, deals with ISAIAH, and argues with power that all testimony is against the double authorship of that book and that the two parts of the prophecy depend upon each other. In a paper on the "Philosophic Principles of Orthodoxy," Dr. J. W. Webb claims philosophic ground for the existence of matter, the personality of God, the depraved state of man, and the future judgment. He weakly says, in defence of tri-personalism, that "it may yet appear that the thought, the purpose, and the will in the lofty heights of absolute being culminate in separate personalities." When that appears it will appear that man was not made in the Divine image.

COMMENTARY ON PAUL'S EPISTLE TO ROMANS. By REV. JOHN MILLER. Princeton: Evangelical Reform Publishing Co. 1887. pp. 392. $1.50.

THE kindness of the author has placed in our hands this book of learning and suggestion. Mr. Miller gives a new translation and explains his reason for it and his understanding of Paul in a terse and emphatic manner. Sometimes he seems to confuse the meaning as when he changes the passage:

> To God only wise be glory through Jesus Christ forever

to

> To an only wise God, be that through Jesus Christ, to which there shall be glory forever.

But he always argues well and is full of independent convictions.

THE BIBLE AND MODERN DISCOVERIES. By HENRY A. HARPER. Palestine Exploration Fund, London. 1890. pp. 536. $3.00.

THIS well-printed volume may be described as a summary of the results of modern research in the Holy Land. It is a statement of Old-Testament history with a running comment of a very interesting and instructive character. At every point the writer can make some use of recent discoveries and identifications. The book, therefore, contains much that has not yet found its way into commentaries, and the Bible stories are retold with many explanatory touches. Mr. Harper, who is not so much a literary man as he is a traveller, goes forward rapidly, putting a great deal of information into small space. We trust that the publication will be of value to the Fund, increasing its receipts from subscribers in view of the evidence herein given of good work already done.

WAITING ON DESTINY. By HATTIE TING GRISWOLD. Boston: Universalist Publishing House. 1889. pp. 314.

THIS is a sensible story for girls, free from great events, but full of the goodness and truth which a girl's life from ten to twenty may contain. Margaret Moody is introduced when her father's family is making its way to a new settlement, and we follow her through her school days and teaching days, as she lends a hand here and there, having the sympathy which told her what to do and the courage to do it for the wayward brother and the less thoughtful sister and the imprudent girl and the drunkard and so on, till she married a man capable of appreciating her nobleness, and so still further enlarged her usefulness. It is a story full of encouragement to unselfish effort, and full of life, too.

Eating for Strength has been reissued by M. L. Holbrook & Co., of New York, with the addition of two useful chapters on "Food for different Ages and Seasons," and "Food in Various Diseases." It appears to be, as now completed, a highly instructive book of 250 pages, and is sold for one dollar.

Sanitary Entombment is the title of an illustrated pamphlet written by Rev. Charles R. Treat, of 171 West 97th Street, New York, and dealing with the disposition of dead bodies. Mr. Treat shows the serious objections to cemeteries, then puts aside cremation as unpleasant, and so comes to explain his plan which is for

a building of tombs or rooms in which bodies can be placed and from which the gases can escape, till a perfect dessication or drying up has taken place. Everything except the cost seems to recommend this plan.

Notes on the Gospel of Mark, is a timely reprint from the "Reading Circle," of notes prepared for Sunday-school use. They were made by Rev. L. P. Mercer. They treat of some forty passages and average about a page in length. Price, 15 cents, ten copies for one dollar.

Are the Baptists Baptists? is a pseudonymous pamphlet printed by C. H. Kilborn, 3 Tremont Place, Boston, and dealing with the question as to the consistency with which the Baptists carry out their theory of following the ways of primitive Christianity in every thing. The writer shows that they would benefit by coming squarely back to actual primitive usage.

Mr. Donnelly's Reviewers is the title of a one hundred-page pamphlet, prepared by Mr. D. O'Connor and published by Belford, Clarke, & Co., in the effort to defend the Baconian authorship of Shakespere and Mr. Donnelly's cryptograms. It seems that Mr. O'Connor died and the firm failed about the time that this effort was made in Mr. Donnelly's behalf.

"Marion Graham," a theological romance by Mrs. Margaret W. Lawrence (Meta Lander), is to be republished and will be found applicable to questions now in agitation.

The *Egypt Exploration Fund's Report* contains a statement of financial affairs, showing some $15,000 received and expended. About one-half the money comes from America, through the exertions of Dr. W. C. Winslow. It is proposed to make a survey of Egypt, such as has been done with such valuable results in Palestine.

We have received from Rev. J. A. Lamb, of Mystic, Conn., an interesting printed discourse on Matt. v. 40, The cloak to be given with the coat.

THE NEW CHURCH.

"WHAT IS THE NEW CHURCH?"

IN a recent issue of *Morning Light* (London), Mr. James Spilling said that there are three possible answers to this question: The first that it consists of our organized societies; the second that it consists of these and of all others who are truly Christian; and the third that it is to be found mainly with some African people not yet made known. He meets the first answer by speaking of the manifest imperfectness of our societies and their ministers and members. To the third answer he objects that it was a belief, but not a doctrine of Swedenborg, that among a distant people the New Church would find its field. To the second answer he gives his assent by bringing forward the following points of which we give only a statement, not quoting all that is said to support them:

1. The Church on earth makes one with the church in heaven.
2. Therefore, to make the church new on earth the church had first to be made new in heaven.
3. The internal renewal affected the external of the whole church on earth and even the Gentiles.
4. The external of the whole church was thus affected, because communication between the Lord and the church was restored.
5. Swedenborg expected that through this restoration the truth would gradually descend and transform the external of the church.
6. In the meantime ecclesiastical organizations would exist as before, and the new truth would infill them.
7. These organizations may form one church, not by being one in doctrine, but by being one in life.

It seems to us defective in Mr. Spilling's view that he has placed these answers in opposition to each other, and not in conjunction. All the answers are correct in combination. By taking the course he pursues, Mr. Spilling is obliged to decry our organized societies more severely than they deserve, and also to argue that what is said about a nation remote from the infestation of falsities is a mistake. Some one may reply to him, taking some other of the answers and forcing that forward to the exclusion of the others. As we see it, to combine all the three in just proportion is to

answer the question satisfactorily, both by accepting what is taught us in the doctrines and by noting without exaggeration the signs of the times. We always hear a note of impatience in a voice like Mr. Spilling's.

SERVICES BEFORE EASTER.

One does not serve very long in the pastorate without finding that there is a church year as well as a calendar year. The latter begins on the first of January; the former, with many people, begins when the summer vacations are over, and the cooler weather begins. Not all the people may have been away, the church service may have been maintained as is right, but during the heat there has been a suspension of church activity, which like all human affairs must go on with some ebb and flow. As soon, however, as the people are again in their accustomed places, new energy is felt, and its effects are apparent. At first the fullest activity cannot be reached, for committees are laying their plans, and the pastor is gradually undertaking the duties which will finally fill every hour of his day. The fullest exercise of church life will be seen about Christmas time, and this maximum of meetings and interest can be maintained for some months, till the length of the day makes it less convenient to have evening services, and till there begin to be vacant places from which people have gone to summer homes or journeys.

Do our people sufficiently recognize this fact of a church year? Do they give opportunity for its natural course? Do the pastors so plan their work as to reap the fruit of their labors at about Easter time? Do they let it be known that there will be a time when those who wish to confess the faith can do so? Adhering not too rigidly to any plan of work, do they bend their energies to make the Easter season one of spiritual power and joy?

We raise these questions because there is some room for improvement if our premises of the church year and the advisability of employing it for good are correct. If no regard is paid to appropriate seasons, we fear that, human nature being what it is, some benefits which had been possible, will be lost. In the weeks immediately preceding Easter, religious bodies in general hold special services and the general condition of Christians is one of seriousness; if we do nothing to take advantage of this season, we seem to neglect the best opportunity which the year affords for deepening the life of our own societies, and for affecting the com-

munity for good. Indeed, so general has the observance of this season become, that if we ignore it we are likely to impress the community as lacking in piety and discipleship.

There is reason to believe that, with the rich stores of truth which we have on every subject, we shall find it especially easy and effective to hold meetings of a useful kind for the purpose of considering the various steps necessary to true repentance, and for preparing the minds of our people to devote themselves more fully than ever before to the Lord's service. We are satisfied that such meetings, once become customary, will show their usefulness.

ENGLISH READING UNION.

Our English brethren have a "New-Church Home Reading Union for Isolated Members" which is managed by a committee consisting of Messrs. J. Bragg and others appointed by Conference. The Union is reading the "Heavenly Doctrine," and its members are invited to send in questions if difficulty of understanding arises. The result of one month's work is a little pamphlet containing fifteen questions with full answers. We give a specimen:

Question. — *Why do so many different things in the Word signify truth?* (H. D. 1.)

Answer.— The reason why so many different things in the Word signify "truth," is, because "All things in the universe, which are according to Divine Order, have relation to good and truth. There is nothing either in heaven or earth which has not relation to these two; the reason of which is, that both good and truth proceed from the Divine, who is the First Cause of all things." (H. D. 11.) Every object in nature is thus an "effect," having some form of the good and truth which proceed from the Divine as its cause. Correspondence, moreover, is invariably the relation between an effect and its cause, every effect "corresponding," by virtue of the causation, to its cause, and to nothing else; which being, of the necessity of the case, some form of "goodness and truth proceeding from the Divine," it cannot but happen, that, in their last analysis, all things in the universe must correspond to either goodness or truth. This, however, does not by any means involve a sameness of correspondence; for identically the same cause must eternally produce identically the same effect, which must have the same correspondence. Different effects must have differing correspondences, because they have different causes. The differences in the causes are due to the different forms in which they present that "Divine Truth which is the veriest reality in the universe and the cause of the existence and subsistence of all things" (A. C. 6880); and, therefore, the "correspondence," although always "truth" or "goodness," will be a different aspect thereof; it will present them in a different point of view; it will exhibit them as subserving different uses, or the one use of man's regeneration in different ways, and as performing different functions. A sword, for instance, will correspond to truth combating against falsity; a wall, to truth

protecting or defending the church in the soul from attack from outside; a gate, to truth introductory to the church; water, to truth purifying the external man; a kingdom, to truth in its function of governing and giving law to the man of the church; and so forth, *ad infinitum*. It is, therefore, because all things in the universe are produced from good and truth proceeding from the Lord, that they all correspond to goodness, or truth, or both; but, nevertheless, with infinite variety, according to use.

AN ACTIVE SOCIETY.

The First Philadelphia Society has two ministers, Rev. Messrs. Giles and W. L. Worcester, a church committee of nine, twenty-four visitors, twelve trustees, twenty-eight to receive strangers, ten officers, and thirty teachers in the Sunday school, a Ladies' Aid Association, a Benevolent Association, a Young-People's League with ten officers, a Book Association, and the whole responsibility of the American Tract and Publication Society. A colporteur is also employed. The young people have a definite duty in sending out the *Helper* weekly to some five thousand persons. The motto of the society, taken from T. C. R. 746, is, "Uses are the bonds of society: there are just as many of these bonds as there are good uses."

SUNDAY-SCHOOL CONFERENCE.

The recent meeting of ministers and teachers in Boston was one of the best which has been held. Besides the regular reports on books and materials, modes of instruction, and libraries, there was a well-planned discussion of the aim of the school and the application of this theory to the several departments. The most notable paper was that on teaching children the Scriptures in some degree of spiritual light, which idea was illustrated by the story of the Flood. In thus giving at once what would require several lessons, the essayist, Mr. Benjamin Worcester, led some to think that he was going too far, but the increasing recognition of the principle of teaching from the Word in our own language and in that of children is most auspicious for the future work of our schools, and indeed for the improvement of our preaching also.

IN SELF-DEFENCE.

We lately gave some account of an Episcopalian clergyman who had made manifest his reception of our doctrines. A second letter from our informant says that this clergyman was very attentive to one of our people during an illness. A parishioner remonstrated

with him for being in such company. The next Sunday, he stated the doctrine of the Lord as held by the young man, and proceeded to defend it by elaborate Scripture proof, showing that his reading of the doctrines, several books of which he has, had been very thorough.

TAKING A PART.

We were pleased to see in the *Richmond Telegram* (Indiana), a communication on the Presbyterian struggle over creed revision sent in by "Observer," but evidently written by our minister in that place. It seems to us that, without entering into a controversy which belongs to others, by signed articles in the public press, our people can and ought to give all the aid they can to the side which may be for progress. The present case is only one of a long series which will follow, and we all have a duty, not only to be interested, but in a discreet way to help forward that solution which may be best under the circumstances.

A NEW WORK BY DR. WILKINSON.

We are pleased to learn by a private letter that Dr. J. J. G. Wilkinson is engaged on a psychological commentary on Part V. of the Divine Love and Wisdom, which part treats of the mind. The book is to be called, by the use of a line from Spenser, "The Soul is Form and doth the Body make: a Study in Psychology."

VEGETARIANISM.

Dr. S. F. Dike is an earnest vegetarian, and writes thus to *Food, Home, and Garden:*

I am usually in Nova Scotia every summer, and talk vegetarianism there with my other missionary preaching, and I believe some are being converted or are approaching conversion. If we can do something to reduce the eating of flesh it is a good work. I am glad to see the formation of your society in Philadelphia.

I am glad to see so many in this country and the world tending toward the vegetarian habit, as I see by your paper. It is to my mind a significant fact. This is one of the greatest reforms, for which all Christian men and women must henceforth work with both their hearts and intellects. The present temperance doings and discussions just enter at the door only, and are not true temperance. Temperance means much more than the most of its friends yet seem to have any idea of. Many of them will fall back when they really see where it leads, and some of its boldest speakers will become silent as the grave.

THE STATE WITHOUT PERIODICALS.

A FRIEND was lately saying, as if it were not unreasonable, that he took no periodicals of the church, and read only the doctrines. If we understand this position, it is most unfortunate. It involves the following inevitable results :

1. No knowledge except by uncertain rumor of what is going on among us.

2. No participation, therefore, in any work, missionary or otherwise, for the sake of the general good.

3. No contact with the questions of the day.

4. No contributions of thought for the benefit of the isolated who have only the periodicals and no preaching.

5. No periodicals to lend to those who need them, but cannot afford to subscribe for them.

6. No beneficial effect upon the mind from learning the views of others.

7. An internal membership without its corresponding external of interest in and labor for the external church.

JONATHAN YOUNG SCAMMON, LL.D.

THE departure to the other life of Mr. Scammon removes from our organization one of its oldest, most prominent, and most devoted members. Born in 1812, at Whitefield, Me., and dying at Chicago, March 16, 1890, he had passed a long and eventful earthly life. He went to Chicago as a lawyer in 1835, and grew in wealth and influence with the city. In addition to his legal business, he was president of a bank, the president and principal supporter of the Dearborn Observatory, an active politician, and founder of the *Inter-Ocean* newspaper. Engaged in these and many other enterprises his chief thought was always for the New Church, and he was the organizer of the Chicago Society, and for many years vice-president of the General Convention. Self-reliant in an unusual degree, he bore calmly terrible financial reverses and was enabled to see, before he passed on, some return of prosperity. We hope to present a fuller account of him in a later issue.

THE RELIGIOUS WORLD.

LYMAN ABBOTT ON RESURRECTION.

An explanation having been requested of Dr. Abbott's words, "I accept the Apostles' Creed, though I give to the phrase resurrection of the body the modern interpretation," he replied in the *Christian Union:*

The modern doctrine repudiates this idea of a literal resurrection of the flesh. Yet it holds that the spirit has in another world some sort of organism through which it acts and by which it has its connection with the material universe. What that organism is and how it operates no one pretends to know. Swedenborg held that there is in the human body a spiritual body, and that this spiritual organism rises at death, so that the soul is not yet clothed with an immortal tabernacle. This is one form of the modern doctrine of the resurrection of the body. Another form is that the spiritual body has some sort of connection with, or grows in some way out of, the material body, and yet is not the same — as the grain grows out of the seed, to use Paul's figure. Neither of these views is held, probably, dogmatically by any considerable number of Christian teachers or believers; but both are entertained hypothetically. In a sentence, then, the modern doctrine of the resurrection of the body, so far as that doctrine is in any form intelligently held, is that the spirit has in the other life a spiritual organism, and that this spiritual organism has some sort of connection, not by us understood, with the material organism which it possessed upon the earth.

IMMEDIATE RESURRECTION.

Dr. R. S. Storrs, leader of the American pulpit, no longer believes in the last-day resurrection, as is clear from what he said at the funeral of John E. Bowen, an editor of the *Independent:*

When the babe comes into the family, with what tender care, with what solicitous and anxious forethought and affection, the place is prepared, the crib with all the finest coverings, and the room in which the fire shall give warmth and cheer, with everything of beauty that we can gather around an opening life.

When the aged friend comes, how we love to prepare the place for him or for her, giving the easiest chair and the easiest couch, making all the way pleasant and smooth before the aged feet, and surrounding the friend whom we love and cling to and honor with every testimony of affection and forethought.

And when one enters into Heaven, as a babe born into immortality, it shall not be by the hand of angels, but by the hand of the Master himself, that the place is prepared, the place which is adapted to the spiritual body, the place among those

many mansions of which the Lord spoke while on earth, and which He demonstrated to us by His own rising in the body from the earth into the heavens.

LYMAN ABBOTT'S BELIEF.

THE statement of belief which Dr. Lyman Abbott, the successor of Henry Ward Beecher, read at his recent installation, shows very few firmly settled convictions, but when he drew from his experience, as in the extract here given, he was on good ground:

The heart finds no refuge in an Infinite and an Eternal Energy from which all things proceed. That refuge is found only in the faith that God has entered a human life, taken the helm, ruled heart and hand and tongue, written in terms of human experience the biography of God in history, revealed in the teaching of Christ the truth of God, in the life of Christ the righteousness of God, in the Passion of Christ the suffering of God. That God is in nature filling it with himself as the spirit fills the body with its omnipresence, so that all nature-forces are but expressions of the Divine will, and all nature-laws but habits of Divine action — this is the doctrine of the Fatherhood. That God was in Christ, so that what Jesus Christ was seen to be in the three short years of His public life, that God is in His eternal administration of the universe — this is the doctrine of the Divine Sonship. That God is in human experience, guiding, illuminating, inspiring, making all willing souls sons of God and joint heirs of Jesus Christ — this is the doctrine of the Holy Spirit. And this threefold faith is the doctrine of the Trinity, stated in terms of my personal experience.

MISSIONS HELD BACK.

A WRITER in the *Christian Union*, disapproving of the policy of the American Board in repressing unorthodox candidates for mission work, said with reason:

God has held back the heathen world from conversion hitherto, I verily believe, until a larger and purer and better Christianity could enter through its opening gates than has yet been possible. To repress and darken the light that is breaking forth from God's Word in this age by the narrow interpretations of an outgrown theology is both a fruitless and an impious attempt to frustrate the Divine counsel. It is one more attempt to "prevent a future," and, like all previous ones, must result in failure.

HOWARD CROSBY ON CALVINISM.

IN a pamphlet entitled "The Good and Evil of Calvinism," Dr. Crosby has spoken very freely, finding much more evil than good in Calvin's teachings. He says, among other things:

We reject, of course, the doctrine of reprobation or preterition, which is a part of the hyper-Calvinism deduced from interpreting the election as unconnected with man's will. It is this *horribile decretum* that has made infidels by misrepresenting

God's Word, and has made millions of devoted Christians draw back from our otherwise noble Confession. If it were in God's Word we would accept it, however horrible it might be, but as invented by Augustine and adopted by Calvin and parts of the Reformed Church in direct opposition to the Scriptures, we entirely reject it.

PAUL'S WORD NOT THE LAST.

It was a very bold speech which Professor Marvin B. Vincent, of Union Theological Seminary, made in favor of revising the Westminster Confession:

If God creates me a Hindu or a Tartar, all well. I have nothing to say; but I am not content that God, by the arbitrary decree of his own will, should condemn me to eternal torment in hell. Paul tells me I have no right to reply, I am only a lump of clay in the potter's hands; and he has a right to make of me a vessel for base uses, if he so choose. I deny it. I deny it on his own representations of his own character, on his own invitation to whomsoever will to partake of the gospel salvation. I say I am not a lump of clay, but a man made in God's image. This word of Paul's is not the last word. If it were, it would be, as some one has truthfully said, at once a satire of reason upon herself and the suicide of revelation. I cannot understand how it is possible for any man who declares his belief in that statement of the Confession to go into his pulpit and make a free offer of salvation to his congregation.

REV. JOHN HUNTER ON HELL.

In a course of sermons at Glasgow, Rev. John Hunter said, as reported by *Morning Light*:

The hell which had been the scare of many generations was fast vanishing from the living belief of men, but the hell which was the natural and inevitable result of evil passions, evil conduct, evil character, could never cease to be real and impressive.

Hell was not created by God; each man created his own hell. God acted through the natural order and laws of things. God did not use His power to curse His children. It was sin, and not God, men had to fear. Swedenborg put it well when he said, "They that are in sin are also in the punishment of sin." In this world and in all worlds it was the wrong within which kept off and thwarted the heavenly benedictions. To be mean, selfish, bad, not to live the highest life, not to train the highest character, meant a doom of exclusion from the highest experiences and Divinest blessings. External surroundings did not make hell any more than they made heaven; it was character. The heart full of evil saw the shadow of its own evil everywhere.

"Where'er I turn is hell; myself am hell."

ENFRANCHISED EPISCOPALIANS.

Dr. Phillips Brooks and E. W. Donald boldly attended the installation of Dr. Lyman Abbott, and the latter said:

I have on more than one occasion preached in prison, and I remember how the prisoners gathered for their religious service on Sunday afternoon. They were so placed beneath hoods that they could only see straight in front of them, and see only one man, and I often wonder whether the denominational newspaper is not in precisely the same position as the prisoner when he comes to these services in the prison. He can see straight ahead of him, but he certainly cannot see around about him. I want to say in the most explicit terms, in words that by no means can be twisted into something that they do not mean, that I stand as an Episcopalian minister and High-Churchman, if you please to call me so, and I extend to Dr. Abbott and Mr. Bliss my greetings as ministers of the Lord Jesus Christ, in every respect spiritually competent to preach the Word of God and to administer the two sacraments which alone belong to the church.

THE APOSTLES' CREED AS A STANDARD.

PROF. C. A. BRIGGS, in the *Independent*, attacks the Westminster Confession from a new side, he judges it by the Apostles' Creed, and finds that it covers much narrower ground and breathes a much narrower spirit:

The traditional orthodoxy, when tested by the Apostles' Creed, is found to be sadly defective in the richest and most precious doctrines of our religion. These are the very doctrines that are needed above all others in our times for the conversion of the world and the evangelization of the masses in our cities. These are the doctrines that belong to the common platform of the universal church. These are the doctrines that ought to be raised upon the banners of all those who have at heart the unity of Christ's Church. These are the doctrines that are necessary to the full and harmonious system of Christian doctrine. It is the neglect of these doctrines that makes our systems of theology so dry and cold and dead. These are the doctrines that are the life blood of the Christian system. What is the use of forcing the sterner doctrines upon an unwilling world when the sweet and simple doctrines of the ancient Catholic Church are so much more appropriate for the sinful and the erring?

PRE-MOSAIC POLITICS.

A FLOOD of light has been thrown on this subject by the decipherment of tablets found by natives at Tell Armarnah on the east bank of the Nile, about midway between Cairo and Luxor. Amenophis IV. built this city in his attempt to displace the older polytheistic worship by introducing solely that of the sun. These tablets are all but one written in the cuneiform character, showing that that was the international usage, and indicate a remarkable degree of peace and comity between the Egyptians and Assyrians and all intervening peoples. It appears that the mother and grandmother of Amenophis were foreigners and that intermarriage of royal families was prevalent. The tablets enumerate presents

of gold, lapis lazuli, chariots, images, and raiment which were interchanged. Amenophis failed in his purpose and the royal seat was returned to Thebes, but the archives of a part of the eighteenth dynasty remained at Armarnah and are now in the British and other museums.

REVOLUTION IN THE CHURCH.

During a week in Lent, Rev. Phillips Brooks preached six times at noon in Trinity Church, New York, exclusively to business men who crowded the place, on the same text, "Ye shall be free indeed." In his last discourse he said:

We are on the verge, I believe, of a mighty revolution. Men are advanced in thought nowadays. They are thinking and reasoning. Mankind, under the stimulus of education and of the agents of modern civilization, has mightily advanced. Men will no longer accept assertions unless they are convinced. They will reason and discuss, and it is right that they should. Christianity has nothing to fear from such disposition. It should rejoice to meet it. It will not do now to say to men when they ask you why Christianity claims this or that assertion to be the truth, that it has been maintained by the Church and by Christian men for five hundred years, and to regard that as a sufficient answer. They will ask you why it has been maintained for five hundred years and why it was first asserted; and they ought to ask you that, if it is their purpose to decide upon so important a measure for them as the manner of right living. I think it is very likely that it is this spirit of inquiry and this restlessness of human thought and this desire to find the truth, which is accountable in some measure for the fact that so many business men are willing to spend an hour each day in attending these services.

THE REVISION QUESTION.

In discussing the Westminster Confession before the New-York Presbytery, Dr. C. H. Parkhurst said:

This thing is in the air. It has come to stay and come to grow. It is futile to talk about repressing it. You may box up your reservoir, but the closer you box it the more destructive the outburst you are preparing for yourself if, while you are boxing, the brooks are flowing down into it from off the hill-slopes. The wall of rock lying across Niagara River does far less to hinder Niagara River than Niagara River does to wear away the wall of rock.

We shall be obliged to address our congregations somewhat after this manner: "My friends, I am sorry to say it, but as a Calvinistic Presbyterian I am bound to say it, that Christ did not die for all. There is a certain amount of fatalism in the case. Some men are damned, and not only that, but congenitally damned; damned before they are born, hated of God even in the moment of conception."

If I concluded that that was a Scripture doctrine and that salvation was not absolutely free to every creature, I would tear my Geneva gown to shreds and rip up my Bible into paper rags before another Sabbath, and my elders and deacons and all my church membership, I believe, would stand by me.

Works of Emanuel Swedenborg.

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